

**INTRODUCTION TO  
ARDHA-MĀGADHĪ**

**A. M. GHATAGE, M. A., Ph. D.**  
Rajaram College, Kolhapur

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**To**

**My Teachers**

**Prof. A. N. UPADHYE,**  
**M. A., D Litt.**

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## P R E F A C E

The present *Introduction* is mainly intended for High School and College students and presupposes no knowledge either of Ardha Magadhi or of Sanskrit. A general acquaintance with the latter will however help the students greatly in mastering the language much more rapidly and thoroughly. This book, particularly in its first and third parts will be found useful also to advanced students of this language.

The book is divided into three parts, each of which is further divided into chapters or lessons. The first part dealing with the Phonology of the language, is so arranged as to group together the different changes under linguistic categories and yet keep them as simple as possible. The rules of general application are clearly separated from those of limited extent. The major portion of this part, printed in big type is intended for the elementary students and is written in the simplest language with ample illustrations and exercises, which are, however, only illustrative and can be easily supplemented with words from the rules. All matter printed in small type in this part is meant for the teacher and students of linguistics who may look for some amount of scientific explanation of the facts given and which will help them in collecting new facts of similar nature. Linguistic terminology is used in this part to save the students from confusion arising out of apparently contradictory statements, and transliteration is used throughout. If necessary the first and the fifth chapters

may be entirely passed over in case of elementary students. To make a progressive study of phonology possible all rules are supplied with a first few illustrations which do not imply the application of other rules. In the first instance the rules should be explained with reference to those examples and others should be taken up at the time of revision.

The second part is divided into fifteen lessons and comprises the whole of the Morphology and the chief usages of the grammatical forms. Even though this part is so written as to imply no knowledge of the first it is advisable to master at least the most general rules of phonology to ensure correct pronunciation and writing as also to save the trouble of remembering all words as new when they can be easily memorised with the help of a few rules. Each lesson gives some part of grammar with ample illustrations of their use and two sets of exercises for translation. The grammar given in bold type is the most important and absolutely necessary with which the student is expected to be thoroughly acquainted. The matter in small type and in transliteration gives a more systematic explanation of the origin and formation of grammatical forms and should be used strictly as matter for reference only. The method of classification used here is historical and usually a complicated one while other methods of an easier nature are left for the teacher to work out in the class. By this two-fold treatment was it possible to make a distinction of forms which the students should be asked to use in writing and forms which he should be able to understand when used in literature, a distinction absolutely necessary in case of AMg grammar. I need hardly

state that all the forms given are taken from literature and no form is admitted merely on the statements of the Prakrit grammarians, whose multiplicity of forms, though useful historically, should be the thing avoided in a grammar of the present nature and scope.

The third part deals in a more systematic manner than was possible in the second with the syntax and compounds and is meant for those who have mastered the second. The sentences given here are taken from standard works. Usages which the student is warned from imitating and topics like word-order are again given in small type.

The appendices give a brief grammatical summary for ready reference, two glossaries for working out the exercises in the first two parts and an explanatory index, which not only serves to put together related matter which was separated in the text for convenience, but also supplies explanations of all technical terms with their Sanskrit equivalents and abbreviations, phonetic transcription etc used in the text. All difficulties met with while reading the text will find their explanations in the index, which, is thus meant to be used at every step. Finally I must add that this book does not claim to be a self-instructor but a serious text book to be worked out in the class by both the students and teachers. Naturally a good deal of latitude is left to the teachers in choosing and selecting out of it and explaining it according to their own method to suit the capacities of their students.

It is evident that the present work is mainly a compilation and a list of books used in its preparation will be found in the index under the names of their authors.



I have made use of most of the writers on Prakrit and Sanskrit grammar though a few may not be found in the index because no specific opinion of them is cited in the text. On a closer comparison it will be seen that the book, though essentially based on its predecessors, shows a respectable amount of new matter, explanations and system of arrangement. I record here my thanks to my teachers Prof. A. N. Upadhye, M. A., D. Litt. and Prof. H. D. Velankar, M. A. for constant help in the writing of the book and to Mr. J. N. Dani, B. A. (Hon.), B. T. for help in preparing the press copy and proof-reading. Finally I must not forget to thank the publisher and printer for doing their work with enthusiasm and great care.

*Kolhapur*        }  
*December 1941*

A. M. GHATAGE

# CONTENTS

	PAGEs
INTRODUCTORY 1-5 ... ..	1-6
Ardha-Māgadhī 1-2. Language-Study 3-5.	
PART I. PHONOLOGY.	
CHAPTER ONE. Alphabet, Sounds and Vocabulary ... ..	9-14
Alphabet 6. Pronunciation 7. Orthography 8. Syllable 9. Quantity 10. Stress 11. Punctuation 12. Vocabulary 13, 14.	
CHAPTER TWO. Single Consonants ... ..	15-35
Initial consonants 18-27. Medial consonants 28-49. Final consonants 50-53. Ex. 1-7.	
CHAPTER THREE. Conjunct Consonants ... ..	36-56
General notions 54-57. Groups with Mutes 58-80. Groups with Nasals 81-87. Groups with Semi-vowels 88-91. Groups with Liquids 92-95. Other group changes 96-97. Groups of three consonants 98. Initial groups 99. Ex. 1-4.	
CHAPTER FOUR. Sonants, Vowels and Visarga ... ..	57-68
Sonants 100-103. Vowels 104-113. Visarga 114-116. Ex. 1-4.	
CHAPTER FIVE. Other Phonetic Changes ... ..	69-76
Anaptyxis 117. Nasalisation 119. Effects of accent 121-123. Syncope 124. Haplology 125. Metathesis 126. Saṃprasāraṇa 128. Ex. 1-3.	

	PAGES
CHAPTER SIX. Sandhi ... ..	77-84
Vowel Sandhi 130-139 Survivals of Sanskrit Sandhi 140, 141. Consonantal Sandhi 142-144 Ex. 1, 2	
PART II. MORPHOLOGY.	
LESSON ONE ... ..	87-93
Gender 145 Number 146. Cases 147. Masculine nouns ending in -a 148-149. Change in Gender 150 Themes 151. Derivation 152 Additional forms 153. Historical 154 Ex 158-159.	
LESSON TWO ... ..	93-101
Tenses 160 Padas 161. Classes of verbs 163. Present 165. Thematic bases 166, 167 Athematic bases 168 Root <i>as-</i> 170. Ex. 171, 172	
LESSON THREE ... ..	101-105
Neuter nouns ending in -a 173-176 Present 177-179. Ex. 180, 181.	
LESSON FOUR ... ..	105-110
Feminine nouns ending in -ā 182-184. Change of gender 185. Themes 186. Derivation 187 Additional forms 188. Origin 189. Present 190-192. Adjective 193 Ex 194, 195	
LESSON FIVE ... ..	110-117
Masculine nouns ending in -i and -u 196-201. Past tense 203-205 Past Passive participle 206-208 Use 209, 210, Ex. 211, 212.	
LESSON SIX ... ..	118-124
Neuter nouns ending in -ī and -ū 215, 216,	

## PAGES

Future 217-224. First person pronoun 225-226. Present active participle 227-229. Ex 230, 231.	
LESSON SEVEN ... ..	124-128
Feminine nouns ending in -i and -u 232-234. Imperative 235-237. Second person pronoun 238 Ex. 239, 240.	
LESSON EIGHT ... ..	128-135
Feminine nouns ending in -i and -u 241, 242. Potential 243-247. Gerund 248-250 Ex. 251, 252.	
LESSON NINE ... ..	136-138
Demonstrative pronoun <i>ta-</i> 253, 254. Causal 255-257. Infinitive 258-260. Ex. 261, 262.	
LESSON TEN ... ..	139-143
Passive 263 267. Interrogative pronoun 268 270. Ex 271, 272	
LESSON ELEVEN ... ..	143-147
Present passive participle 273, 274 Potential passive participle 276-278. Nominal derivatives 279-283 Degrees of adjectives 284. Ex 285, 286	
LESSON TWELVE .. ...	148-152
Consonantal declension 287-295. Ex. 296, 297.	
LESSON THIRTEEN ... ..	152-154
Demonstrative pronoun <i>eya-</i> 298, <i>idam</i> 299 Denominatives 301. Desideratives 302 Intensives 303 Ex. 304, 305.	
LESSON FOURTEEN ... ..	155-158
Cardinal numerals 306-309. Ordinals 310 Fractions 311. Multiplicatives 312 Dis-	

## PAGES

inctives 313 · Numeral adjectives 314-316  
Ex 317 318

## LESSON FIFTEEN

158-160

Adverbs 319 322 Prepositions 323 324  
Conjunctions 325 Ex 326 327

## PART III SYNTAX &amp; COMPOUNDS

I	ARTICLE 328	163
II	AGREEMENT 322 344	163 170
III	NUMBERS 345 348	170 172
IV	CASES 349 403	172 186
V	PRONOUNS 404 415	186-188
VI	TENSES 416 429	188-191
VII	MOODS 430-437	191-193
VIII	CAUSAL 438 439	193
IX	PARTICIPLES 440-452	193 194
X	GERUND 453 458	194-195
XI	INFINITIVE 459-462	196-198
XII	PHRASE 463 478	198-202
XIII	WORD ORDER 479 500	202 206
XIV	COMPOUNDS 501 515	206 212

## APPENDICES

Grammatical Summary 516-525	215 224
Ardha Vāgadhī English Glossary	225-233
English Ardha Vāgadhī Glossary	236-241

EXPLANATORY INDEX	242-257
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# INTRODUCTORY

## I ARDHA-MĀGADHĪ

1 Ardhā-Māgadhi belongs to the group of Middle Indian languages (MIA) which are collectively called Prākṛits. They form a connecting link between the Sanskrit language—both Vedic and Classical Sanskrit including the Epic idiom (OIA)—and the modern Indian languages (NIA) like Marāṭhi, Gujarātī, Hindī, Bengālī etc. Naturally the study of any Prākṛit language must be carried with constant reference to Sanskrit on the one hand and the Modern Indian languages on the other.

Only one Middle Indian language, Pāli, developed a system of grammar written in the same dialect. Even then these grammars were greatly dependent on the systems of Sanskrit grammar. The same is the case with its lexicons. The commentaries on the Pāli canon were, however, composed in the same language, though decidedly of a younger type. All these facts give the study of Pāli an independence and uniformity which is quite lacking in the study of other Prākṛit dialects.

Similar must have been the position of Ardhā Māgadhi as well. We have some indications of grammars in the Prakrit languages and at least two lexicons in Prakrit are available at present. The early commentaries on the Jain canon like Nijjuttī, Bhaṣa and Caṇṇī are in the same language. Soon, however, Sanskrit began to usurp the place of Prakrit

from what we know of Mahāvira's wanderings and the later history of Jainism. Numerous passages of the canon tell us that Mahāvira preached in the Ardha-Māgadhī language, which is claimed to be the same as the language of the present canon. [It is important to note that the Buddhist tradition attributes the name *Magadhī Nirutti* to the so-called Pālī language of their canon.] Considering that both the teachers lived and worked in the same locality and at the same time, it is difficult to admit the claims of both.

Hemacandra calls this language *ārjā* 'belonging to the sages' as did the medieval commentators, the archaisms of the epics, and he notes its peculiarities in imitation of the *chandas* of Pāṇini. The later development of this language in the post canonical works is called by the simple name *prakṛta* by later writers. While Prākṛit grammarians and to some extent Sanskrit rhetoricians noted and explained the distinctions between various Prākṛit dialects, the writers cared little for them in actual practice. So the picture of these languages in the inscriptions and literary works is one of an inextricable intermixture of dialectal features as seen from the standard of the grammarians.

Ardha-Magadhī is no uniform speech. Just as we can distinguish between the older and the younger strata of the canon, so also we can demarcate between the older and younger phases of the language, without, however, making the two divisions coincide in all the details (Note, for instance, the *Nom Sing in -e* of younger prose and *in -o* of older works in verse). A similar distinction may be observed in the later Jain Māhārāṣṭrī. It must be observed, however, that the linguistic demarcation between the later works of the canon and early works of the post-canonical literature is very uncertain and may even lack real basis in facts.

What is attempted here is not a pure description of Ardha Magadhī, but also of what the Prākṛit scholars call as Jain Māhārāṣṭrī, the language which is an unbroken continuation of the canonical language. It is at the basis of Hemacandra's Prākṛit Grammar and probably the most comprehensive of all the Prākṛit languages.

## II LANGUAGE STUDY

3 The study of a language means/primarily the ability to speak it and to understand it when spoken, and secondarily the ability to read and write it. In the classical languages the second aim plays a far important role while in the living tongues the first claims the whole attention. A scientific study of a classical language, therefore, means a knowledge about its *orthography* or mode of representing the sounds in graphic forms, *orthoepy* or the relation between the pronunciation and the conventional spelling, *phonology* or the study of its sound system in close relation to a cognate language with a view to trace its origin and development, *morphology* or the study of the formation of the different grammatical forms like those of nouns, pronouns and numerals called the declension and those of verbs called the conjugation, *syntax* dealing with the usages of those forms in the sentences and finally *vocabulary* or mass of words giving expression to different concepts in the mind of the speaker.

4 The prime unit of a language is a sentence which is self sufficient and which expresses in the form of a series of sounds the verbal image of the speaker representing an idea in his mind. It may consist of a single word like the form of imperative or vocative or a complicated structure of many periods. Usually the sentence consists of a limited number of words put together. This word in a sentence has a stable part called the *stem*, expressing the meaning and a part added to it, which points out its exact relation to other words. These changeable parts are called the terminations or *inflections*. Consisting normally of a sound or a group of sounds without a



meaning of their own, they may be added to the stem (suffixes) or placed before it (prefixes) or inserted in the body of the word (infixes). The function of the inflection may also be performed by the place of the word in the sentence or *word-order*. The words themselves may be nouns, pronouns etc. or verbs and verbal derivatives. A few of them do not admit of inflections and are, therefore, called *indeclinables*.

5 Speaking phonetically, a word may consist of one or more syllables. A *syllable* is that part of the sound continuum which encloses a peak of sonority and is bounded on both sides by two points of least sonority. In its turn the syllable is made up of two different elements called *vowels* and *consonants*. Vowels are either short or long according as the time taken for pronouncing them is brief or long. Consonants on the other hand are said to be single when they are immediately preceded and followed by a vowel and conjunct when two of them come together without a vowel between them.

The articulate sounds of which the language is made are produced by a stream of air expelled from the lungs and passing through the trachea and forcing its way through the two vocal cords at its upper end and escaping through the mouth or nose or both. The various sounds differ according to the nature of the obstacle to the air passage (*Mode of Articulation*) and the place in the mouth where the obstacle takes place (*Place of Articulation*).

When the vocal cords are brought in contact the air sets them in vibration and the result is a *voiced* sound. But if they are kept apart there results the *unvoiced* sound or breath. If the voice passes through the mouth without any obstacle, it gives rise to vowels like [i, u, e, o] etc. differentiated by the size of the resonance chamber formed by the shape of the tongue and the lips. According as the

front or the middle or the back part of the tongue ■ raised the vowels are called *front central*, or *back vowels*. With or without the protrusion of the lips they become *rounded* or *unrounded*. If the voice is made to escape through the nose there result the *nasals* like [n, m] and if through both mouth and nose the result is the *nasal vowel* [ĩ ũ]. If the voice ■ made ■ undergo an obstruction in the mouth there result the *voiced stops* like [g, d] (Mediae) and their *aspirates* like [gh, dh] when followed by a voiced aspiration. If to the voice is added friction the result is a *voiced fricative* [v, z]. If it is given a lateral explosion it produces [l] and if trilled [r]. If to the vowel resonance of [i] and [u] friction ■ added by raising the tongue higher the result ■ a *semi vowel* like [j] or [w]. If the friction is added in the glottis itself the result is the voiced [h].

If the breath is obstructed in the mouth there follows an *unvoiced stop* like [k, t] (Tenuis), which, like all stops, consists of an implosion, a stop and an explosion. If followed by an aspirate, they result into *aspirated voiceless stops* like [kh, th]. According as the contact ■ against the soft or hard palate, or the gums of the teeth or the teeth or with the lips, they are called *velars*, *palatals*, *alveolars*, *dentals* or *labials*. If instead of a complete closure there is a narrow aperture giving rise to friction, there results a *fricative* like [s, ʃ, ʒ]. Finally the *affricatives* result from the fact that the stop may be followed by a fricative instead of an abrupt opening like [tʃ dz].

**PART ONE**  
**PHONOLOGY**

## CHAPTER ONE

### ALPHABET, SOUNDS AND VOCABULARY *collated*

■ The ALPHABET for Ardha-Māgadhī consists of the following letters which are given along with their usual transliteration :

#### Vowels *ॐ ॐ*

Short अ a, इ i, उ u, ए e, ओ o.

Long आ ā, ई ī, ऊ ū, ऐ ē, औ ō.

#### Consonants

Velars क k, ख kh, ग g, घ gh. *ॐ*

Palatals च c, छ ch, ज j, झ zh.

Cerebrals ट t, ठ th, ड d, ढ dh.

Dentals त t, थ th, द d, ध dh.

Labials प p, फ ph, ब b, भ bh

Nasals corresponding to the above places of articulation :

ङ ṅ, ण ṇ, न n, म m.

Semi-vowels य y, व v.

Liquids र r, ल l.

Sibilant श s.

Aspirate ह h.

Anusvāra (a pure nasal sound) ण्.

Anunāsika (a nasalised vowel or consonant) ण्.

7 PRONUNCIATION. No authentic tradition is preserved about the phonetic values of Ardha Māgadhī sounds. Grammarians tell us of the light pronunciation of -y- (*laghuprayatnatara yakāra*) and the short pronunciation of -e- and -o- before a conjunct consonant. Otherwise all the sounds have the same phonetic value as in Sanskrit. There is a possibility that the palatal series may have developed a more dental affricative value as in some Modern Indian languages. The short -ē and -ō were more like the open [ɪ] and [ʊ] than like open [e] and [o] as is suggested by the writing of *ɪ-* and *ʊ* for them. Before -u- and -o-, *v* appears to be a bilabial frictionless continuant as can be seen from such writings as *vuṭṭha* (Sk. \**usta*, *uṣṭa*), *vuṭṭa* (Sk. *ukṭa*), *voṭṭha* (Sk. *oṣṭha*) etc. Otherwise it is a labiodental continuant without friction and voiced. The aspirate is a voiced one. The Anusvara is said to be a pure nasal sound following a vowel, which, however, was not nasalised. In the present day pronunciation it is a nasal consonant when followed by any mute, a nasalised *y* and *l* before *y* and *l*, a nasalised *ō* before others and is like *m* before a pause. The Anunāsika gave the vowels a pure nasalised value. The conjunct consonants were pronounced with perceptible length between the implosion and explosion.

8 ORTHOGRAPHY. The usual orthography in Devanāgarī characters (with a few peculiarities of Jain scribes which lead to a confusion between *jh* and *bh* *z* and *cch*, the use of *padīmātrā* a peculiar character to show *kkh* etc.) fails to show, the short value of -ē- and -ō- for which often *ē* and *ō* are written. No distinction is observed between the Anusvara and Anunāsika and the metrical length alone helps in distinguishing them. Frequently the Anusvara represents all the nasal consonants, particularly in groups. The writing makes no distinction between -y- and -y̐- *fruits*, and -v- and -v̐- *fruits*.

9 SYLLABLE. The syllabic nature of the writing does not always give the correct division of the syllable in actual pronunciation. The division of a syllable in

duty of ordinary marks of punctuation Thus *iti* (*ti iti*, *itya*) marks the close of a direct statement, a form of the pronoun *kim* marks an interrogative sentence, the word *java* notes the dropping of a passage when identical with the one already given, the numeral 2 is used to mark the repetition of the word preceding it, and other numerals are used to indicate the presence of so many synonyms or stereotyped expressions

13 VOCABULARY Nearly all the words in Sanskrit may be taken over in Ardha Māgadhī to form its vocabulary Only a few of them are of a different origin and are called Deśī words e g घणिय close, अहाय a mirror, मोस morning, चम beautiful, दाख a branch, or verbs like रेह to shine, चढ to climb मुण to know Many Sanskrit words are such as can be used in this language without a phonetic change like कमल a lotus सार an essence, परम highest They are called तत्सम ('like Sanskrit') But the majority of words undergo some phonetic modification according to rules given in the following chapters and are then called तद्वय ('arising from Sanskrit') as लोय = Sk लोक people, इलि = Sk ऋषि a sage

The origin of the Deśī words is a problem Many so-called Deśīs are obscure Sanskrit words changed beyond recognition (cf *gaharo* = Sk *grdhra* 'greedy') or used in a figurative sense (cf *cojjam* = Sk *codyam* 'wonder') A few may have been borrowed from foreign languages like the Dravidian (cf *addaya* = Tel *addamu*, *pulli* = Tel *puli*, Kan *huli* 'a tiger' *bolla* to speak Kan *bogaḷu*, Ta *vaguḷi* 'noise') Many of them, however, must have been Indo-Aryan words which continued to live in the popular languages but did not find a footing in the refined language like Sanskrit (cf *jhaḍi* = Mar *jhaḍa* 'a constant shower', *hoṭi* = Pañj *jhoṭi* 'a young female buffalo', *jippi* Beng *jip* 'a stain', *dungara* = Guj *dungar* 'a hill' *ḍali* = Hin *dal* 'a branch', or verbs *bollas* = Mar *bolaye* 'to speak')

*dhakkai* = Guj *dhākaṇū* 'to cover', *nada* = Guj *nadaṇū* 'to hinder') The origin of others is not ascertainable. The grammarians often give the names of countries like Mahārāṣṭra, Vīdhārṇha, Magadha as the source of these words. Further they call the verbs of non Sanskritic origin by the name *dhātvaḍeṣa* 'substitute for the root'.

14 Generally the words of the Sanskrit language preserve the same meaning in Ardha-Māgadhī. Only in few cases do we find a slight change in the signification as Sk बाल 'a child' AMg 'an ignorant person', Sk देख 'to look at' AMg देख 'to see'.

Really speaking words do not undergo many semantic changes while passing from Sanskrit into Prakrits, at least changes as are met with in the Modern Indian languages. Both Sanskrit and Prakrit remain essentially classical languages and the words have only the usual literary meaning attached to them. Moreover, the Prakrits were constantly brought under the influence of Sanskrit, which never allowed them sufficient scope to develop new meanings of their words. In Ardha Māgadhī, however, the Jain religion had a profound influence in moulding its available vocabulary, and a vast number of Jain technical terms with specific meanings is found in it. Even then, these meanings cannot be called peculiarly Prakritic as most of them are used in Sanskrit as well by Jain writers in their altered and technical sense.

We may note in the most general way, a few groups of such changes in order to get an idea of the vocabulary of Ardha Māgadhī. (i) Specialisation of meaning *pinda* 'alms', *aḍvaya* 'to mortify', *niggaṇṭha* 'a Jain monk', *nīraja* 'free from karmic defilement', *aicaya* 'to kill', *tasa* 'a movable being', *oggaha* 'a place reserved for monks', *muhajivī* 'livid without any profession', *sankhadī* 'a feast involving killing', *cuya* 'fallen from heaven', *damṣaṇa* 'faith', *paṇṭa* 'coarse food'. (ii) Generalisation *cittamaṇṭa* 'having life', *phāsa* 'to perform', *ghāṣa* 'food', *vama* 'to abandon', *joga* 'activity'.

(iii) Transference: *khuḍḍaga* 'young'; *sāsaya* 'liberation'; *lajjā* 'self-control'; *kaṣāya* 'passion'; *bāyara* 'gross'; *eha-* 'to enjoy'; *cūḷiyā* 'appendix'; *javāṇa* 'maintaining'; *esana* 'begging food'; *paṇama-* 'to give'; *goyara* 'begging tour'; *phāsuya* 'pure'; *ghora* 'difficult'. (iv) Metaphor: *vanta* 'abandoned thing'; *miga* 'an ignorant man'; *padimā* 'a bodily posture'. (v) Technical expressions: *poggala* 'matter'; *chauma* 'not possessing perfect knowledge'; *visutva-* 'to produce by magic power'; *sammuccha-* 'to be born automatically'.

The vocabulary, further, shows (i) archaisms like *sāya* 'happiness', *sarakkha* 'dirt'; *jaga* 'movable being', *siḷoga* 'fame', *jāyateya* 'fire'; *arambha-* 'to kill'; *vaggu* 'sweet words'; *kibbisa* 'low', *parideva-* 'to lament'; *saddhim* 'with', (ii) new formations and new words like *kimucchie* 'desired things'; *esakāla* 'future'; *āṇṇa* 'a trained horse', *hacca* 'a teacher'; *āesa* 'a guest'; *veyavadiya* 'help', *utappayāna* 'bribery'; *joisa* 'sacrifice'; *aimāṇa* 'heavenly region'; *hara* 'thief'; (iii) imitative words like *ḍavādava-*, *saṇassara*; and finally (iv) popular etymology: *sunaha* Pālī *sunakha* thought to be *su + nakha*; *puṇabheyani* Pālī *puṇabheana* thought to be *pura + bhedaṇī*, *anaradagga* = *anamadagra* split as *an + aradagga*, *mahaṇa* = *mākhana* divided into *mā + haṇa* and *murava* = *muraṇa* thought to be *mu + rava*.

15. When we compare the sound system of Ardha-Māgadhī with that of Sanskrit we find that it has lost the two diphthongs *ai* and *au*, the Visarga and the two sibilants *ś* and *ṣ*. On the other hand, it has added the two short vowels *ē* and *ō*, *ṇ* and two nasal aspirates *ṇh* and *mh*. In addition Pischel admits *ḷ* for AMg whenever *l* stands for a cerebral sound. But the North Indian Mss do not make a distinction between *l* and *ḷ* and in this book *l* is used everywhere.



## CHAPTER TWO

### SINGLE CONSONANTS

16 when a word passes from Sanskrit into Ardha-Magadhi it is found to change either one or more of its consonants or vowels or both. This gives rise to consonantal and vowel changes.

The vowels are differentiated from each other only by a slight movement of the speech organs in forming the resonance chamber, and even a small change in their adjustment may cause a change in their quality. On the contrary the consonants are more stable and less prone to modification. The vowel may change its quality (IL \**e* = Sk *i* *pīṭā* \**e* = Sk *a* *dīti*) or its quantity (*grhīṭā* from *grh* + *īṭā*; *nṛpām* for *nṛpām*, Pkt *pavayana* = Sk *pravacana*). The consonants may get voiced between two voiced sounds (Sk *taddīti* = *tdt* + *d* || Pkt *asoga* = Sk *asoka*) and then drop its occlusion (Sk *sad* = \**sadz*, Pkt *maa* = Sk *mada*), or in rare cases may change its place of articulation (Sk *caḍra* from *kr*-reduplicated, Pkt *ṭigiccha* = Sk *cakṣa*).

17 The changes of the single consonant depend upon the position it occupies in the word. It may stand at the beginning when it is called *initial* or at the end when it is called *final* or somewhere between these two positions when it is called *medial*. The changes of these three different types of consonants are guided by different rules.

The changes of the single consonants may be grouped into (i) those which are general without reference to the place in the word, probably due to the change of the articulating mode, or defective approximation (like *ś*, *ś* = *s*), (ii) those which are particular, dependent upon the place in the word and due to the economy of effort. These changes appear to follow a universal tendency, 'normally the initial consonants are preserved, the medial get softened and the final are lost (*k* initial = *k* medial = *ṣ* final = lost). This is but natural when we remember that the force of articulation goes on decreasing towards the end of the word.

### INITIAL CONSONANTS

§ 18 Only three consonants, *क्ष*, *प* and *य* change, when they stand at the beginning of a word. *क्ष* and *प* become *ज*. All other initial consonants generally remain unchanged.

19 Initial *क्ष* and *प* = *स*. *शिव* = *सिव* god Śiva, *शाला* = *साला* school, *शालि* = *सालि* rice, *सिला* = *सिला* stone, *शिशु* = *सिशु* child, *शिशिर* = *सिशिर* the cold season, *शेष* = *सेस* remaining, *शाक* = *साग* vegetable, *शशि* = *ससी* the moon, *शत* = *सय* hundred, *शकट* = *सगट* cart, *शस्त्र* = *सस्र* science, *शिक्षा* = *सिक्खा* teaching, *शुद्ध* = *सुद्ध* pure, *शक्र* = *सक्र* god Indra, *षट्* = *सट्* sixty, *षाडश* = *सालस* sixteen, *षण्ड* = *सण्ड* grove of trees.

The history of sibilants in Indo Aryan is a process of ramification and amalgamation following each other. Of the one sibilant *s* of the IE times, which was voiced (*z*) between voiced sounds, the II period shows a big number. The Sk system of three sibilants, dental *s*, palatal *ś* and cerebral *ṣ*, has a complex origin. *S* preserves the original sound, while its voiced form is lost. *Ṣ* is the result of palatal *ś* or *s* before palatal sounds. *Ś* comes out of *s* under definite phonetic

conditions. All these again fall into one (s or ś) in MIA. except in the North West. In the NIA this is again split up in two under the influence of neighbouring sounds. The unification of the sibilants is, often, attributed to the influence of the substratum, the Dravidian languages.

20 In few cases, however, initial ष, य or स becomes छ शाव = छाव young one, षट् = छ six, सुधा = छुहा lime, शरु = छरु arrow, शिरा = छिरा vein, षट्पद = छप्पय bee; सप्तपर्ण = छेतिवण्ण a kind of tree, शिवा = छिवा a kind of grass.

This change of a sibilant into an affricate and that of *y*-a palatal fricative, into *j*-a palatal affricate, both are due to the same tendency, to have a contact of the speech organs instead of a very close approximation, at the beginning of a word. Thus a fricative sound becomes an affricate. Pischel regards the first as a case of aspiration of the sibilant (*s* = *śh* = *ch*), while Johansson postulates alternative initials like *k* (= *ś*), *sk* (= *ch*). A similar development of initial *s* into [z] is found in Greek.

21 Initial य = ज यम = जम God of death, युग = जुग yoke, पाग = जाग worship, पोय = जाय activity, यूय = जूह herd, पुवद् = जुवा a youth यदि = जद् if यथा = जद् as, यान = जाण cart, पुवराज = जुवराय prince, यात्रा = जत्ता march, यज्ञ = जज्ञ sacrifice, युक्त = जुक्त proper; यूप = जुव sacrificial post, योध = जोद् warrior, यन्त्र = जन्त्र machine, यक्ष = जक्ष demi god, यमकसमक = जमगसमग together, याचित = जाद्दय begged, यौवन = जोम्बण youth, यादृश = जादिस like which.

(a) Even when य is preceded by a preposition like सम् it is changed to ज संयोग = संजोग union, संयम = संजम self-control, संयुक्त = संजुक्त joined

(b) when यया and यावद् form the first member of a compound they change their initial optionally to अ. ययासुखं = अहासुखं, यावद्दुःखं = अहासुखं according to one's pleasure;

ययाश्रुते = जहासुर्य, जहासुर्य as heard, यावत्कथा = भाषकहा,  
जावकदा as long as one lives

Only in the older portions of AMg is *y* changed to *a*, while its change to *j* is the usual one in later language *yavat* alone drops its initial *y* in some of its forms like *avanti*.

## 22 ASPIRATION OF INITIAL CONSONANTS

(i) Velars क = ख कुम्ज = सुम्ज dwarf, कील = खील peg;  
कंधरा = खंधरा neck, कसित = खसित cough टिकीणी = खिखिणी  
small bell, क्रीडा = खड्ड play, गृह = घर house

(ii) Palatals जूषित = क्षसित destroyed

(iii) Labials पाटयति = फट्ट् tears, परिखा = फलिहा  
ditch परुष = फरुष harsh, परशु = फरसु axe बिस = भिस  
lotus stalk बिसिणी = भिसिणी बुटिका = भिसिगा straw seat;  
बिबिसार = भिभिसार Bimbisara

(iv) Liquid लसुन = हसुन garlic also लसुन

## 23 Loss of aspiration भीषण = बाहण fearful, भीहण

It will be seen from the illustrations that the aspiration is most marked with tenues and limited in case of media. The deaspiration is equally sporadic. The cases where *b* is aspirated are due to the preservation of the original aspirated sonant in Prākṛit which is lost to Sanskrit (Sk *budh* Gr *peúthomai*). For *j* one can compare Sk *jaṣa* and *jhaṣd*. As regards the aspiration of the tenues Jacob and Bloch regard it as due to the effect of a neighbouring sound like *s* or *r* assimilating the initial sound while Pischel and Wackernagel presuppose an alternance between initial *k*- and *p*- with a prothetic *s* (Sk *tiṣ* Gr *stíxō*). In case of *ghara* (Sk *gr̥ha*) the aspirate is a survival than a metathesis of the aspiration. It is equally possible to think that many cases of initial aspiration may be due to initial accent, particularly where no other reason can be imagined.

## 24 CHANGE OF THE PLACE OF ARTICULATION

(i) Palatals becoming dentals - चिकित्सा = तेहच्छा medical treatment ; चिकित्सक = तिमिच्छा physician ; जुगुप्सा = हुगुछा disgust, जिघत्सा = दिमिच्छा desire to eat ; जोरुना = दोसिना moon-light.

(ii) Dentals becoming palatals तिष्ठति = चिट्ठि stands ; त्यक्त = चिपत्त abandoned

(iii) Dentals become cerebralised दह्ने Pālī पकेति. दसह् = दसति bites, दहह् = दहति burns, दाह = दाह heat ; बहुर = बहर young, च्वांस = बक a kind of bird, नून = न indeed.

An explanation of these changes is doubtful Geiger regards the first as a kind of dissimilation, while the third is called 'spontaneous cerebralisation' as in Sanskrit *di-* becomes Classical *di-* to fly II Smith suggests that the participles *datṭha* and *daddha* may have influenced the roots *daś* and *dah*

## 25 OTHER SPORADIC CHANGES

(i) किरात = चिलाय hunter

(ii) भीमासा = बीमसा investigation, मन्मथ = वम्मह Cupid.

(iii) षष्टि = लुडी stick

(iv) रुध = लुह hard, dry, रादा = लादा name of a country.

(v) लाङ्गल = नल्ल plough लाङ्गुल = नगुल tail, लहाट = निहाल forehead

(vi) In the root भू the initial भ = ह भवन्ति = हवन्ति become.

Of these (ii) and (v) are due to dissimilation affecting the place of articulation, (iv) a Magadhism and (vi) probably an extension of *h* from forms of the verb with preverbs. Przyluski traces the words *langala lāngula*, to Austro-Asiatic languages the initial alternance of which may explain the changes

26 In case of the initial consonant of the second member of a compound, it may either follow the rules of medial consonants or may be regarded as initial सुखकर = सुहयर सुहकर giving delight जलवर = जलयर जलवर watery animal सुपुत्र = सुउरिस सुपुत्रिस good man त्रिभुवन = तिहुमण, त्रिभुवण the three worlds

Though the rule would allow both forms the actual usage is not so free and unrestricted. Usually the unity of the word felt by the speaker decided whether the consonant be regarded as initial or medial. So we find *suśaṇo* but *abuhajapabokanam*.

27 Similar is the case with proclitics न जानाति = न याणइ न जानइ does not know. The enclitics usually drop their initial consonant च = य and पुन = उण but इति = इ thus

### MEDIAL CONSONANTS

28 Medial single consonants क ग च ज त and द are dropped leaving behind the accompanying vowel. These consonants form the first and third letters of the I, II and IV Vargas. If the vowel left behind is अ or आ य or वा is written for it.

When we compare the changes of these consonants in different Prākṛit languages it is clear that first the tenues were softened into mediae and were then dropped. This means that the plosion was weakened between voiced sounds and finally disappeared.

The Prākṛit grammarians call the vowel left behind by the name *udoyita*. He states that this *y* is to be pronounced lightly (*laghu prayatnatara yakara*) and is admissible only after *a* or *ā*. Mark teaches this *ya* fruct for the vowels *a* and *ā* as well. The Jaina Mss. which write the *y* use it after all the vowels. A similar phenomenon is referred to by Pāṇini VIII 3 18 where the preceding vowel is *o*.

(i) क is dropped सकल = सयल all, छेक = छेय clever; नरक = नरय hell, शूकर = सूयर pig, विकट = वियट big, विकल्प = वियल्प doubt, आकीर्ण = आइर्ण scattered एडक = गूलय ram; चित्रकर = चित्तर painter.

(ii) ग is dropped युगल = जुयल pair, मृग = मिय deer, अनुग = अणुय follower, नगर = नयर town, त्यागिन् = चाई a renouncer.

(iii) च is dropped कच = कय hair, आचार = आपार conduct वचन = वयन words, शुचि = सुइ pure, रोच = रोय pulling the hair, नीच = नीय low, कीच = कीय bamboo, खचित = खइय studded, रोचित = राइय liked, वाक् = वाया words

(iv) ज is dropped पूजा = पूया worship, राजा = राया king, गज = गय elephant, रजत = रयय silver, भाजन = भायन vessel, पूजित = पूइय honoured, वीजन = वीयन fan, मजा = मया people, त्यजति = ययइ abandons, परित्राजक = परित्रायग monk

(v) त is dropped. अजित = अजिय unconquered, अधिगत = अधिगय known, अमित = अमिय limitless, अरति = अरइ dissatisfaction, हत = हय killed, गति = गइ course, सित = सिय white, जात = जाय born, माता = माया mother, पिता = पिया father, लोहित = लोहिय red, blood, अतीव = अइव very much, अक्षत = अक्खय unhurt

(iv) द is dropped कदली = कयली plantain, जनपद = जनवय country, पाद = पाय foot, वेद = वेय Vedas, उदर = उयर belly, छेद = छेय cut, यदि = जइ if, हृदय = हियय heart; अन्यदा = अन्नया at some time, स्वादिमन् = साइम things to be tasted, द्विपद = दुपय biped

29 In spite of the above rule we often find a number of medial single consonants preserved

(i) ग : अगम scriptures, जागर keeping awake, अनगर = अणगर monk, मगध = मगइ Magadha country, भाग = part; राग attachment, भोग enjoyment, योग = जाय activity

(ii) त = वितथ = वितह false, वितिससे = वितिवसह suffers

(iii) द उदक = उदग water, आदान = आदाण taking;  
 यद उ वा = अदुषा or, प्रदिक् = पदिसा sub-quarter, विदित =  
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More than the surds the sonants are preserved and they are the survivals of the older stage when consonants were softened but not dropped

/ 30 Medial single ख, घ, च, छ, फ and sometimes भ are changed ॥ ह These consonants form the second and fourth letters of the I, IV and V Vargas

(i) ख = ह मुख = मुह mouth शाखा = साहा branch;  
 लेख = लेह letter, नख = नह nail, सखी = सही friend, शिखर =  
 सिहर peak, सुख = सुह happiness

(ii) घ = ह मेघ = मेह cloud, आघ = ओह flow, दधु = दहु  
 quickly, राघव = राहव Rāma

(iii) च = ह मियुन = मिहुन pair, अधुना = अहुना now;  
 कथा = कहा story, वितथ = वितह false, आवसथ = आवसह  
 residence, यथा = जहा as, तथा = तहा so, पथ = पह way;  
 रथ = रह chariot

(iv) छ = ह अधुना = अहुना now, विरोध = विरोह obstruction,  
 बोधि = बोहि enlightenment, मधु = महु honey मधुर =  
 मधुर sweet, बुध = बुह wise, बध = बह killing, आराधना =  
 आराहणा worship, दधि = दहि curds

(v) फ = ह रेफ = रेह the letter, शिफा = सिहा tuft of hair.

(vi) भ = ह शामा = सोहा beauty विभव = विहव wealth,  
 लोभ = लोह greed, लाभ = लाह profit, नभस् = नह sky,  
 स्वभाव = सहाव nature, प्रभु = पहु lord, प्रभूत = पाहुत gift

Except for the rare sound *ph* the change is well attested AMg more often preserves *kh* than changes it to *h* This change = really the dropping of the mute with the aspirate left behind, as the aspirate in Indo Aryan was to a degree



free from the plosive. The fact that the resulting [h] voiced throughout even though the surd aspirates have unvoiced breath, shows that these originally changed into voiced aspirates and all lost the plosion (as *Mathu* becoming *Madhurā*, *dakṣināpatha* represented in Gr. *dachinabaddēs*). The earliest trace of this change may be found in Sk. *pāhi* as compared to *kṛdhi*.

31. (i) Medial ट becomes ड : कट = कड mat ; विकट = विडड wide ; तट = तड bank ; करट = काड temple of elephant ; पटु = पडु clever ; कोटि = कांड़ि crore ; कुटिल = कुडिल crooked ; पट = पड cloth ; जडाल = जडाल having matted hair ; भट = भड warrior ; घट = घड jar ; विटप = विडप tree मकटित = पडडिय exposed.

(ii) Medial single ट becomes ढ : शठ = सड roguish पठति = पडड studies ; पाठ = पाड lesson.

In contrast with other surds and sonants, the prominent and strong retroflex articulation of the cerebral series has preserved their plosion. When they are further weakened they get a lateral explosion giving rise to *l* or *ʃ*.

32 About the use of न and ण, some convention is to be followed. A convenient way would be to write initially; नाम name, नव new, नीति = नीड policy; नेता = नेड leader; Medial न should be cerebralised into ण. नयन = नेड eye, अनुकूल = अनुडल favourable; नमन = नमण salutation अनेक = अणैक many, पतन = पडण falling. कनक = कणक gold चदन = चणन face; मान = माण pride. Medial ण natural remains : गण group ; घोषा lute.

The change of medial न to ण is well attested, both by the grammarians the writers of Prākṛit manuscripts and by the history of those modern languages which have preserved the distinction between dental and cerebral nasals, the western group. As regards the initial न some grammarians do not allow the cerebralisation wherein the paper Mss.

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the Jain writers agree Bloch expressed the opinion that initial  $\eta$  and medial geminated  $\eta\eta$  may have become later dental  $\eta$  in western languages. Moreover the graphic sign  $\eta$  may represent two distinct sounds, a cerebral nasal and a nasal spirant as in Gujarātī. In any case the medial sound must have been more feeble than the initial, a parallel to which can be found in the initial labial nasal  $m$  and its medial change into  $n$ .

By a convention the editors write  $\eta$  everywhere in purely Māharāṣṭrī works like *Setubandha*, *Gaudavādha* etc. But the practice of the Jain scribes to write initially  $\eta$  is followed in editing works in AMg and JM. Jain has suggested that initial  $\eta$  became alveolar and was felt by some as dental and by others as cerebral.

33 Medial single  $\varphi$  is changed to  $\psi$   $\eta\varphi$ = $\eta\psi$  vanishing,  $\eta\varphi$ = $\eta\psi$  anger,  $\eta\varphi$ = $\eta\psi$  means जनपद=जनवप country,  $\eta\varphi$ = $\eta\psi$  ascetic, दीप=दीव lamp, विपासा=विवासा thirst, रूप=रुव form समीप=समीव near, पाप=पाव sin, महीपाल=महीवाल king, ताप=ताव heat, शाप=साव curse, नृपति=निवद् king

34 Medial  $\psi$  becomes also  $\psi$  कलेवर=कलेवर body; कवच=कवळ morsel, कवध=कवध headless trunk, क्लीव=किलीव eunuch, स्वकित्=यवद्दय blossomed, शबर=सबर Sabara tribe, शिविका=सिविया palanquin, शिविर=सिविर camp

Medial  $-p$  must have been first voiced into  $b$ - and thus fallen in with original  $-b$ - Both were then opened into the fricative  $-v$  which is a voiced one and with feeble friction. That  $\eta\psi$  becomes  $\eta v$  and  $alab\psi$  becomes  $alav$  shows that before the back vowels it was a pure semi-vowel and not labio-dental fricative, which value it had before front vowels and in the initial position. Hercin agrees the view of the Sikṣā that in the initial position it should be pronounced heavy, in the interior of a word light and at the end very light.

The confusion between *v*- and *b*- in old (Sk *vyh*- and *bṛh*-, *bāṇḍ* and *vāṇḍ*) and the sound in many words is either given as *-b*- or *-v*- making the change of *b* into *-v*- merely a case of an orthographical choice. In the modern languages the western group has preserved the distinction while the eastern languages confuse the two sounds.

35 Medial *य* before *अ* or *आ* will remain while before all other vowels like *इ*, *उ* etc it is dropped. *बाय* body, *माया* deceit, but *वायु*=*वाड* wind, *विभोग*=*विभोग* separation.

It is hard to know whether the preservation of medial *-y-* before *a* or *ā* is a phonetic fact or a mere appearance due to the absence of graphic distinction between *y* and *-y-*. The evidence of Prākṛit languages like M. which do not show *ya* *īruṭ* would suggest that *-y-* is dropped medially everywhere. The different treatment of initial *y*- and medial *-y-* is due to a difference of pronunciation from early times noted by the *Sikṣā*s.

36 Medial *ह* and *ष* become *स*. *घोष*=*घोस* sound, *पशु*=*पसु* animal, *विषय*=*विसय* country, *आदेश*=*आणस* order; *दोष*=*दोस* fault *भाषा*=*भासा* speech, *क्षम*=*सम* peace; *विषम*=*विसम* uneven *राशि*=*रासि* heap, *पुरुष*=*पुरिस* man; *अनशन*=*अणसन* fast *आकाश*=*आगास* sky *कषाय*=*कसाय* passion, *केश*=*केस* hair *सूया*=*मुसा* false, *दशन*=*दसन* sight.

### 37 ASPIRATION OF MEDIAL CONSONANTS

(i) Velars the aspirate in the medial position usually become *ह*. *किंकिणी*=*सिसिणी* small bell, \**लक्ष्म*=*लक्ष्म* a demi god, *पलक*=*पलह* board, *स्फटिक*=*पट्टिह* crystal, Pāli *भमुका*=*भमुहा* eye brow, Pāli *मुनस*=*मुण्ह* a dog. Rarely mediae *ह्रीगाटक*=*सिषाटग* square. The aspiration may be further softened. *निकष*=*निघस* touch-stone.

(ii) Cerebrals. the aspirate is further softened or voiced. *विपिट*=*विमिड* snubbed, *वट*=*वड* Banyan tree.

(iii) Dentals the aspirate is further reduced to हः भरत = भरहि name of a king, भारत = भारद् India, वसति = वसहि residence, Doubtful cases are, मातुलिङ्ग = मातुलिङ्ग a citron, (Pischel derives it from \*माधुलिङ्ग) वितस्ति = विहति span (Pischel \*विस्तस्ति)

(iv) Labials the aspirate usually remains. कच्छप = कच्छप tortoise कपाल = कमल pot sherd, स्तूप = धूम mound; विपाशा = विभासा a river, विविसार = विभिसार name of a king.

(v) Loss of aspirate शृङ्खला = सङ्खला chain, शृङ्खलित = सकलिय bound, श्वोक्ष = शुक a bird of prey.

Cf 22, 23 The supposition of a sibilant not preserved in Sanskrit is less likely for the medial aspiration. The presence of an aspirate sound may have influenced the neighbouring sounds. The cases must be individually explained. *khimkhiṇi khaḥajara phaliṭha* may be due to the presence of another aspirate *bhamuḥa (muḥa) suṇaḥa (ṇaḥa) vihatthi (hotthi)* may be due to contamination; *niḥasa, niṃghadaga katchabha thubha* may be due to the presence of a sibilant or *r* while *bharaha, rasah,* may represent an older suffix *tha* found in *avasatha*

### 38 SPONTANEOUS CEREBRALISATION

The unvoiced stops are further voiced पतति = पडद् falls पतित = पडिय fallen, पताका = पटाया banner; अवर्तसक = वडिसग crest, ज्व = कड to boil मेयि = मेडि prop, निपध = निसड name of a mountain \*आधाति = आडाद् honours

No reason can be given for this change. The Indo-Iranian root *atati* found in Sk *atithi* Av *asti* has become *aṭati*. The influence of the Dravidian languages may be suspected

### 39 DEPENDENT CEREBRALISATION

Mostly under the influence of a cerebral sound like ण, ण् or र a dental is often cerebralised

(i) Particularly with प्रति: प्रतिमा = पढिमा image; प्रतिपक्ष = पढिवक्ष accepted; प्रतिगल = पढिगल protection; प्रतिपक्ष = पढिवक्ष enemy; प्राप्त = पाहुण gift; व्यापृत = वावट engaged; वैयापृत्य = वैयावटिय help.

(ii) In most of the past passive participles containing र ऋ: कृत = कट done; प्रसृत = पसृत spread; मृत = मट dead; प्रावृत = पावट covered; परिवृत = परिवुट surrounded; हृत = हट taken away; दुःकृत = दुःकट had deed; निहृति = नियडि deceit; संसृति = संसृडि a feast, प्रकृति = प्रकृडि nature.

(iii) थ = ठे; प्रथम = पडम first; पृथ्वी = पुडवी earth; प्रथित = पथिय attached.

(iv) Sk. has not preserved the र र sound; शिथिल = सिथिल loose (syth-), नट = नट (nrt-); पठे = पठ (prath-).

The cerebrals are a creation of the Indo-Aryan period and have arisen out of the primitive dentals by contact with *ṣ*, itself coming from *s* preceded by *i*, *u*, *ṛ* and *ḥ*. The corresponding voiced sound *ṣ* which becomes *r* in Indo-Aryan produces the same result. Secondly they come from the older palatal series represented in Sanskrit by *ṣ*, *j* and *ḥ* when the dental sound of their affricate nature got prominence and became cerebralised. The same tendency was greatly extended in the Prakrits where cerebralisation is a frequent and characteristic phenomenon.

40 In a few cases the dental is not cerebralised in spite of the presence of the र र sound. प्रावेला = पड्वेला vow; प्रतिष्ठान = पडिष्ठान name of a city; प्रतिष्ठित = पडिष्ठिय established, प्रतिदिन = पडिदिन every day; सप्रति = सपड at present; प्रति = पड towards.

Except in case of the preposition *prati* the cases are due to dissimilation, the presence of a cerebral preventing the rise of another. This can be well seen in such cases as *ḍah* but *daddha*, *ḍas* but *ḍaṣṣa* and to a certain extent the contention of Wackernagel is justified though his illustration is not to the point.

(iii) Dentals : the aspirate is further reduced to इ : भरत = भार्ते name of a king , भारत = भारद् India ; वसति = वसति residence , Doubtful cases are ; मातुलिङ्ग = मातुलिङ्ग a citron ; (Pischel derives it from \*माधुलिङ्ग), वितस्ति = विहस्ति span (Pischel \*विस्तिस्ति).

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No reason can be given for this change. The Indo-Iranian root *atafi* found in Sk *atithi* Av. *atīti* has become *ajati*. The influence of the Dravidian languages may be suspected.

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Mostly under the influence of a cerebral sound like *y*, *r* ऋ or *ṛ* a dental is often cerebralised.



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(iii) य = डे , प्रथम = पडम first , पृथ्वी = पुडवी earth ; प्रयित = पयडिय attached

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## 41 OPENING OF STOPS

All indicat ons show that the contact of the Indo-Aryan stops was a feeble one and in favourable circumstances it is lost giving rise to a fricative or a mere voiced glottal fricative (h). Sanskrit and the Prakrit languages lack the unvoiced fricatives except the sibilants and therefore whenever a stop becomes a fricative it is necessarily voiced at the same time. Thus *p* and *b* become *ph* and the same applies to all the following cases

## (a) Opening of mutes

(i) Cerebrals ट=ठ ह्रटिक=परिह crystal पिटक=पिलाग=basket कटिन्न=कलिन an armour ट=ह कुटार=कुहाड axe पिटर=पिहड a jar ड=ळ गवेडक=गवेलग ram गुड=गुल raw sugar निगड=निगल letter एडक=एलरा ram, गडड=गडल eagle पडस=छलस having six corners पाडस=सोलस sixteen भापीड=भाविल crest तडाक=तडाग pond झीडन=कीलण sport ताहू=ताल to beat पीडा=पीशा trouble

(ii) Dentals ण=ण असित=असिल name of a sage सातवाहन=साविवाहन title of the Āndhra kings

Doubtful is the case of *salsā*=*Psā sarsta* which may be under the influence of *salsā* water

द=क; कदय=कलन a kind of tree मोहडू=नुदति (nudati) pushes प्रदीपयति=पलीवेह enkindles द्वादश=दुवालस twelve दोहद=दाहल pregnancy longing ईश=एलिस like this अनरीश=अनेलिस not like this

(b) Opening of nasals ण=ळ; वेणु=वेलु bamboo न=ळ निम्ब=लिम्ब a kind of tree म=ष यमुना=जडणा Jamna (from *Jamunā*)

(c) Opening of sibilants श=ह; दशमुख=दहमुह Ravana, दश=दह ten ष=ह पापाण=पाहाण stone, अयूप=एयूह early morning भीषण=बीहण frightful.

कारापण = काहायण a coin, स = इः दिवम = दिवह day ;  
 \*शासति = साहइ tells, चतु सप्तति = चउहचरे 74 and other numerals

(d) The sibilants are also opened into ष in द्रापटि = बावटि 62, त्रि महति = त्रैवचरि 73 and other numerals

In case of the mutes we have to imagine that the dentals fell in with cerebrals and all were changed to a lateral sound which must have been of the same place of articulation or / but which is written as l. The change of a dental into the dental liquid is however, not improbable, as can be seen from Sk sandhi like *tasmāi lohāt*. When *m* became *v* the latter was nasalised and we must say *javūṇā*. The change of the sibilants is a normal feature found in Iranian, Greek, and particularly active in Apabhraṃśa. In NIA Gujarātī and Sindhī show it to a considerable extent. II Smith, however, explains *diyaḥa* as the result of the contamination of *ahan* with *disaḥa*

## 42 VOICING OF CONSONANTS

क = ग असोक = असोग a kind of tree, एकक = एकग a board, आकर = आगर mine, एक = एग one, अनेक = अनेग many कनक = कगग gold, निग = निगग own, यमकसमक = जमगमग together दारक = दारग child, लोक = लोग world ; ओक = सिलोग fame, मरकत = मरगव emerald, धारक = सावग lay follower, स = षः आषयेइ makes known, आख्यायना = आषावगा explanation, निरुष = निषस touch stone, त = दः उताहो = उदाहो or

The softening of consonants is a far wider and comprehensive change than can be thought at first sight. The change of *f* to *ḍ* and *śh* to *ḍh*, the opening of all consonants and the dropping of tenues and the change of the tenues aspirate into *h* all involve this change. By its nature it is confined to the medial position. In fact for the Prākṛits we have to formulate the rule that all intervocalic consonants except the sibilant are voiced, and this fact differentiates between

the older Prakṛts like the inscriptions of Aśoka, Pāli, the Pāṣaṇḍī dialect and the Dramatic Prakṛit of Aśvaghoṣa. The voicing and opening of the sibilant marks the beginning of the late Prakṛit, the Apabhraṃśa.

The loss of implosion of the voiced consonants is taken as a special feature of the Mahārāṣṭrī Prakṛit, while Sauraseni and Māgadhī keep the soft sounds. He teaches that some of them were also preserved in Apabhraṃśa.

#### 43 MUTES CHANGING TO THE LIQUID

(i) ढ = र वेहूयं = वेहलिय a kind of gem विडाल = विराल cat.

(ii) ण = र सप्तति = सप्तरि 70

(iii) ढ = र उदार = उराल noble, भीदारिक = भारालिय pertaining to the belly एकादश = एवारह 11, द्वादश = बारह 12, सप्तदश = सप्तरस 17

(iv) ढ = र ईदश = एरिस like this, अस्मादश = अम्हारिस like us, सट् = सरि like

The cases under (iv) are doubtful. Wackernagel has pointed out that *tarisa* agrees with Gr *telikos* and Bloch has noted the survival of *tadṛsa* in NIA *taiṣa*. *Bṛḍala* is thought to be of Dravidian origin.

Cf 41a. The question involved in these two rules is extremely difficult to decide on account of the fact that the usual orthography does not give the proper sounds. We have evidence to suppose that *l* represents both dental *l* and cerebral *l* (Sk *dohada*, Pāli *dohala*, Pkt *dohala*) and it is probable that *r* also represents a cerebral sound as defined by Pāṇini and effecting the cerebralisation of the following *n* and a dental one found in the eastern languages. When the cerebrals change into the liquids, they would naturally represent the cerebral values of these two. But when dentals become liquids, it is not possible to ascertain which sounds they represent unless some form containing a cerebral sound of that word is available.

## 44 INTERCHANGE OF LIQUIDS

(i) र = ल : चरण = चरण foot ; करण = कलुण pitiable ; सुकुमार = सुगुमाल tender ; परिखा = कलिहा ditch ; मुखर = मुहल talkative ; अतरिक्ष = अतल्लिक्ख sky ; पर्यन्त = पलियन्त border ; दरिद्र = दलिद् poor.

(ii) ल = र : किल = किर indeed ; शाकमली = सामरी a kind of tree.

It is probable that the preference given to the one or the other liquid may mark a dialectal feature. Like the ancient Iranian the dialect of RV. shows a marked inclination towards *r*, while classical Sanskrit appears to show *l* (*rikh-likh-*, *raghu*, *laghu-*, *rap lap-*). In the MIA the eastern languages show *l* in place of *r* and therefore this change is called a Magadhiism. Grierson suggests that probably the writing of *l* in east is to represent the dental sound of *r*. Some of these changes, Bloch is inclined to explain as dissimilation of the cerebrals (*karuna*) or contamination (*calana*, *cal-* to walk)

## 45 INTERCHANGE OF SEMI-VOWELS

(i) व = व : पर्याय = पजव modification, त्रयस्त्रिंशत् = तावत्तीसा 33, आयुष्मान् = आउसो long lived one, Pāli, *āyuso*.

(ii) व = व अवट = अयट well ; दिवस = दिवह day ; लावण्य = लावण beauty.

Cases of this interchange are more in Pāli. On the whole the changes are not outside the pale of doubt. As both the semivowels are liable to fall out and both are used to avoid hiatus, it is impossible to decide the cases with the very few examples known.

## 46 THE V-ŚRUTI

(i) क = व : यूक = जूवा louse ; स्तोक = थोव little ; द्विकार्ष = दिवड्ड one and one half.

(ii) ग = व : युगल = जुवल pair.

(iii) त = व : प्रद्योतित = पञ्जोविय lighted ; द = व : रुदती = रोवद् weeps.

\* Pāli and Ap. *suva* = *śuka*, Marāṭhī *kāvaḷā* = *kāka* make it probable that the sound *v* may have been used as a glide as in case of *ṣ*. Pischel explains *ujjova* from *dyu-* and *rova* from *ru*.

#### 47 A FRICATIVE BECOMING A STOP

(i) व = म : द्राविडी = दमिली The Tamil script ; वैश्वदेव = वैतमण a god ; \*श्रुतुका = भ्रुतुहा eye-brow.

(ii) प = म : आपीड = आमेल crest, कुणप = कुणिम dead body, नीप = नीम a kind of tree, मणाम = Pāli मनाप delightful ; वनीक = वणीमग a beggar ; वितप = विडिम a tree ; सुमिण = Pāli सुपिम dream.

(iii) व = म : कवच = कर्मच a headless trunk.

The change in case of (ii) and (iii) must have been due to the interchange between *m* and *v* or *ṣ* which, in turn, came from *p* and *b*.

#### 48 SURVIVAL OF PRE-SANSKRIT SOUNDS

(i) ग for Sk. ज : अभ्यगेह् = अभ्यगति bathes निरंग = निरतन free from blame.

(ii) भ for Sk. ह : निमेलण = निहेलन house; वैभार = वैहार name of a mountain ; वुग्मह् = उह्यते carried away ; लिह्यते is licked.

(iii) घ for Sk. ह : संघयण = सहनन build.

(iv) After nasal an aspirated sonant stands for Sk. ह : चिन्ध = चिन्ह sign ; वैमण = ब्राह्मण a Brahmin.

In the last case the change is due to the opening of the mouth after the nasal passage is closed instead of opening

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 सुकुमार = सुगुमाल tender, परिखा = कलिहा ditch, मुखर = मुहल  
 talkative, अतरिक्ष = अतलिक्ख sky, पयन्त = पलियन्त border;  
 दरिद्र = दलिद् poor

(1i) ल=र किल = किर indeed शादमली = सामरी a kind  
 of tree

It is probable that the preference given to the one or the other liquid may mark a dialectal feature. Like the ancient Iranian the dialect of RV shows a marked inclination towards *l* while classical Sanskrit appears to show *l* (*rih-līh raghu laghu rap lap*). In the MIA the eastern languages show *l* in place of *r* and therefore this change is called a Magadhiism. Grierson suggests that probably the writing of *l* in east is to represent the dental sound of *l*. Some of these changes Bloch is inclined to explain as dissimilation of the cerebrals (*karuṇa*) or contamination (*calāṇa cal* to walk)

## 45 INTERCHANGE OF SEMI VOWELS

(1) य=व वयाय = वजय modification, त्रयास्त्रिंशत् = तावसीत्ता  
 33, आयुष्मान् = आउसा long lived one, Pali, *avuso*

(ii) व=य अयट = अयड well, दिवस = दिवह day, लायण्य =  
 लायण beauty

Cases of this interchange are more in Pāli. On the whole the changes are not outside the pale of doubt. As both the semivowels are liable to fall out and both are used to avoid hiatus it is impossible to decide the cases with the very few examples known.

## 46 THE V ŚRUTI

(1) क=व यूका = ऊवा louse, स्तोत्र = थोव little, द्विकार्ध =  
 दिवद् one and one half

परिषद् = परिसा assembly ) नमस् = नह sky , दामन् = दाम garland , शिरस् = सिर head

52 Final न् and स् become अनुस्वार भगवन् = भगव O venerable one , पचन् = पय cooking , अस्मिन् = अस्मि in this , इदानीम् = इयानि now , कुर्वन् = कुर्वे doing \*यतन् = जय exerting.

Other consonants become अनुस्वार by analogy मनाह् = मने slightly , साक्षात् = सक्ख actually सकृत् = सह once , सम्यक् = सम्म properly प्रातस् = पाय in the morning

### 53 THEMATISATION OF NOUNS

As consonantal themes are not allowed in the language all such themes are made vowel ending by adding a vowel (a) ञ in case of Masculine nouns शरद् = सरञ्चो autumn , भिषक् = भिसञ्चो physician प्रावृष् = पाउसा rainy season सरत् = सरञ्चो wind , (b) आ or ई in case of Feminine nouns , सरित् = सरिआ river संपद् = सपया wealth , दिक् = दिसा direction , क्षुप् = छुहा hunger , वाक् = वाया words , धुर = धुरा yoke , ककुम् = कउहा quarter , आपद् = आवई difficulty

This is in fact the result of a tendency, widespread and operative even in Sanskrit in the whole field of grammar by which a thematic form is preferred as a base to an athematic one (*pad*, *pāda*, *mas masa*, *harit*, *harita*, *id*, *ida*, *kṣap*, *kṣapa*)

Ex 1 (18—27) Give Ardha Māgadhī words for शूर a hero, शरीर the body, याम a period of time, यामि I go, योगिन् an ascetic, भव be, पनस bread fruit, यथायात as born, शाम black, शुचि pure, शोक grief

Ex 2 Give AMg words for शका doubt, शिलातल slab of stone, यथाहेतु according to one's will, यथाहयात as told, संयत self controlled, यामिनी night, योगक्षेम welfare, युद्ध fight, चित्रफलक picture, सफल fruitful



Ex. 3. (28—36) Give AMg. words for : देश country, नगरी town, निरोध obstruction, सभा assembly, विकार change, नेमि rim, तटी bank, कठिन hard, मालती Jasmine flower, घायस crow.

Ex. 4. Give Sk. words for : मद् intelligence, नद् river, क्तिवा compassion, बहुविद् manifold, हरिद् green, तप penance, मधुवर bee, पावाल underground world, अणिल wind, अणल fire.

Ex. 5. Give AMg. words for and state the rules by which the changes happen : सयोग union, लोक people, लोचन eye, यज्ञ sacrifice, वृथ herd, विदूषक jester, विरूप deformed, भासा desire, आधार support, यथानाम according to name, विपुल abundant, आकार form.

Ex. 6. (37—49) Give AMg. words for : पाक cooked food, मूक dumb, कुरर osprey, विदारण tearing, काक crow, सेवक servant, दिवस day, प्रतीहार door-keeper, प्रतिकार opposition.

Ex. 7. (50—53) Give AMg. words for : जानन् knowing, पशिन् the moon, शिखरिन् mountain, नामन् name, योगिन् ascetic, तपस् penance, वैजस् lustre, मनस् mind, रजस् dust, वचस् word.

doubled by adding before them the first and the third letter of the same Vargas. Thus ख is doubled by adding क before it कख, similarly the double of घ = गघ, छ = गछ, झ = गझ, ढ = गढ द = गद य = गय, ष = गष, फ = गफ, भ = गभ. In all other cases the same consonant is added. Thus क is doubled by adding क = कक, ग = गग, स = गस न = गन ल = गल, व = गव. In the following words if र occurring in the conjuncts is dropped the remaining members will be doubled as follows मूर्ख = मुख a fool अर्घ्य = अग्य offering; मूर्च्छा = मुच्छा swoon, निर्झर = निज्जर book, अर्थ = अय्य wealth, अर्ध = अद् half अन्न = अन्न cloud, but सर्व = सव्य all पुत्र = पुत्त son.

57 DROPPING OF ONE MEMBER. Of the two members of a conjunct one specific member is to be dropped and the remaining member is to be doubled. Which member is to be dropped is determined according to the following rules

The treatment of the conjuncts is one of the difficult problems of Prakrit phonology. Hemacandra arranges the words in the order so as to give the conjuncts *kk, kkh, gg* etc in their Prakrit substitutes. His general treatment consists in laying down the three rules (i) *k g ṭ, d, t, d, p ṣ, ṣ, s* as the first member (ii) *m n y* as the second member and (iii) *l n r* as both members are to be dropped. This leaves many exceptions and he is forced to add a large number of special rules. Pischel's treatment is more scientific. His rule may be stated as the stronger member assimilates the weaker and among equals the second assimilates the first assimilation being regressive. The consonants according to decreasing strength are (i) mutes (ii) nasals and (iii) *l, s, v, y, r* in order.

For the sake of clarity and exhaustiveness we classify the consonants into six groups as (1) mutes comprising the unvoiced (*t*) and voiced stops (*d*) and their aspirates (*th, dh*) of the five classes (2) the five nasals (3) two semi vowels (4) two liquids (5) the three sibilants and (6) the aspirate (*h*)

and its unvoiced form (*visarga*) Their combinations show give 36 groups but in reality many groups are not possible

The basic principle of the strength of a consonant assimilation is its definiteness of contact and not sonority. It is thus that the mutes are the strongest and the semi vowels the weakest. The labio dental nature of *v* makes it stronger, while the clear contact of *l* makes it weaker. This will explain why *v* and *y, l* and *r* behave differently in groups.

#### GROUPS WITH MUTES

58 Only hard and soft consonants can form conjuncts among themselves. A soft consonant cannot form a group with a hard one and vice versa. In these groups the assimilation is regressive; i.e. the second member prevails over the first. The aspiration, if present, remains at the end of the group.

The earliest trace of such an assimilation is to be found in the voicing of the stop when followed by a voiced stop (Sk *tat* + *bhavati* = *tadbhavati*). Later on the first lost its distinct articulation though preserving its time and voice (Sk *uccā* from *ut* cf. Av *uica* *majj* from *\*madj*). The aspiration if present in the group is thrown at the end in such cases as Sk *buddh* + *ta* = *buddha*.

59 Surd + surd = second surd doubled. मुक्त = मुक्त free, रक्त = रक्त red, षट् = षट् a group of six, पदपद = पदपद bee, युक्त = युक्त proper, आसक्त = आसक्त attached, भक्ति = भक्ति devotion, उत्कण्ठ = उत्कण्ठ eagerness, बलकार = बलकार force, उत्पल = उत्पल lotus, सत्पुरुष = सत्पुरुष good man, मुत्त = मुत्त slept, सत्त = सत्त spoken

60 Surd + aspirated surd = second doubled रिच्य = रिच्य wealth, सिच्य = सिच्य sling, उत्खात = उत्खात dug up.

61 Sonant + sonant = second doubled : खड्ग = खग sword , पङ्जीव = छज्जीव six groups of living beings ; पुद्गल = पोगल matter ; कुञ्ज = खुञ्ज dwarf ; उद्गम = उगम origin ; बुद्बुद = बुवुव bubble ; शब्द = सद sound.

62 Sonant + sonant aspirate = second doubled : दुग्ध = दुद milk ; स्निग्ध = सिणिद्ध glossy ; सुग्ध = मुद simple ; आरब्ध = आरद begun ; लुब्धक = लुदग greedy ; सद्भाव = सद्भाव intention ; समुद्घात = समुद्घाय spreading up.

### 63 MUTES AND NASALS

A. Mute + nasal, the assimilation is progressive i.e. the mute assimilates the nasal which forms the second member. The only nasals are ञ and ण.

(i) ञ assimilated , नग्न = नग naked ; पत्नी = पत्ति wife , अग्नि = अग्नि fire , प्रयत्न = पयत्त effort ; विघ्न = विग्ध trouble.

(ii) ण assimilated : युग्म = युग pair ; लक्ष्मण = लक्खण Lakṣmaṇa.

64 The conjunct झ becomes ज्ञ : यज्ञ = जज्ञ sacrifice ; विज्ञ = विज्ञ knower , मनोज्ञ = मनुज charming ; आशुमज्ञ = आशुपज्ञ of quick intelligence ; प्रज्ञ = पज्ञ knowledge.

The conjunct *jñ* gives in Pāli *ññ* (*prajñā* = *paññā*) by a regressive assimilation. The change to *np* or *nn*, however, is due to the survival of the older pronunciation of the palatal sonant. Sanskrit *j* comes from I-E palatal sonant stop *ǵ* and was pronounced as *dʒ*. When the sound became implosive being followed by another sound, the first element of the affricate, the dental stop became prominent and was assimilated to *n* or *ṇ*. That it should be a cerebral sound is seen from *रिज्ञ* = *रिज्ञ*, *अज्ञ* = *अज्ञ*. That the two elements of the group *jñ* were movable is seen in Sanskrit *jārāti* and the later pronunciation of it as *dny*.

65 There are, however, a few cases of a different treatment of the group mute + nasal : रुक्म = रुक्म gold ; रुक्मिणी = रुक्मिणी Rukminī , अहम् = अहम् self (also अहम्) ; अभ्यात्म = अभ्यात्म thought , पद्म = पद्म lotus (also पद्म) ; छद्म = छद्म imperfect knowledge (also छद्म)

The earlier stage of this change is given by the inscription of Aśoka at Girnār *ātpa* for *ātman*. So it is clear that the stop has first unvoiced the nasal and then the second stop has assimilated the first. A similar change is found in Aś *catpāro* (*cattārah*) *bāravaī* (*atāratāī* = \**dbāravatī*). In case of *pomma*, *chamma*, it appears that the forms with anaptyxis were later contracted.

66 B Nasal + Mute If the nasal and the mute belong to the same class they are unchanged. कण्ठ throat ; दृन्त = दृन्त stalk, शान्त = शान्त calm , जम्बु = जम्बु Jambu.

In writing we often find Anusvāra written for the nasal and the grammarians allow both. In pronunciation, however, there is no difference. In AMg *hanti* has become *handi*. In the derivative numerals of *pañca* it becomes *pañña* as in Pāli, *pannarasa* (15) *chappanna* (56). The change remains obscure.

## 67 MUTES AND SEMI VOWELS

Historically the semi vowels represent the forms of vowels before another vowel. cf. *ī mah* 'we go' but *y anti* 'they go', *sunu-mah* but *sunv anti*. Naturally there cannot be a conjunct of a semi vowel followed by a mute as it will immediately revert to its vowel nature. There will be only groups of mutes followed by the semi vowels *y* and *v*. In all such cases the assimilation will be progressive.

68 Groups with य + वाक्य = वाक्य word ; सौख्य = सौख्य happiness , वैराग्य = वैराग्य = aversion , राज्य = राज्य kingdom ; दृढ्य = दृढ्य rich man ; योग्य = योग्य proper , नाट्य = नाट्य drama ; व्याख्यान = व्याख्यान explanation , पूज्य = पूज्य honourable ;

शाक्य = सक्र name of a tribe , अम्यतर = अमतर inside ,  
उच्यते = उच्यइ said , आख्याति = अख्याइ explains

69 Groups with व पक्व = पक्व ripe , प्रज्वलित = पजलिय  
burning , चत्वारि = चत्तारि four , देवत्व = देवत्त godhood ,  
द्वार = दार door , द्विज = द्विय bird , जंबुदीप = जंबुदीव Jambu-  
dvīpa , सत्त्व = सत्त being उज्ज्वल = उज्जल bright

The prefix *ud* followed by *v*, however, makes an excep-  
tion *udvigna* = *uvviggā* dejected, *udvahaṭi* = *uvvahaṭi*  
marries *udvartana* = *uvvattana* turning up Similar is the  
case with *śadvimsati* = *chavvissam* The labio dental nature  
of *v(a)* and *v(i)* with a contact of the teeth with the upper  
lip explains the change

70 PALATALISATION If the conjunct is made  
up of the तरणि and व or to a limited extent च, चवर्ग takes  
the place of the तवर्ग

A Groups with चत्त = च + सत्त = सत्त true , नित्य = निच्च  
always , प्रत्यय = पचय confidence , कृत्य = किय duty , अत्यंत =  
अचत्त very much , आधिपत्य = आदेवत्त lordship , भ्रैत्य = पेच्च in  
the next life , वयापूर्य = वयावच्च help , त्यजति = चयइ abandons ,  
रुच्य = रुच्च , पच्य = पच्च wholesome , मिथ्या = मिच्छा false ,  
तथ्य = तच्छ true , रथ्या = रच्च street , नेत्र्य = नेदच्छ dress ,  
द्य = ज अद्य = अज्ज to day , मय = मज्ज wine , भयद्य = भयज्ज  
-sin , वैद्य = वैज्ज physician , राद्य = रज्ज eatables , विद्या = विज्जा  
science , प्य = ज्य वप्य = वज्ज to be killed , उपाध्याय = उव  
ध्याय teacher , स्वाध्याय = सज्जाय study , अध्यवसाय = अज्जवसाय  
resolution ध्याति = ज्ञाय meditated , मध्य = मज्ज middle

A few exceptional cases are *pratyekabuddha* = *patteya-*  
*buddha* *tathya* = *tacca* which may be in reality *tatva*

II Groups with व + त्र = च चत्त = चत्त square , कृत्वा =  
किय having done , श्रुत्वा = मोच्चा hearing , भुक्त्वा = भोच्चा  
having enjoyed , द = म , विद्वान् = विज्ज wise , एव = उव.

बुद्धा = बुद्धा knowing - साधस = सज्जस fear, ध्वज = ध्वज banner

There are some cases like *dve=be*, two, *dvādaśa=bāraha* twelve, *dvārapati=baravāi*, *ūrdhva=ubbha* upright, which show that the stop first changed the semi-vowel *v*, already partially having the contact, into the voiced stop *b*, which was followed by the usual assimilation

This law of palatalisation is due to the fact that the dental pronounced with the spread tip of the tongue against the root of the teeth could easily be carried over to the position of *y* made by pressing the two edges of the tongue to the palate and leaving the central part for a narrow aperture for the air to escape. The resulting sound is an affricate as are Sanskrit palatals. The case of *v* is difficult to explain. Pischel supposes that the semi-vowel first became *y*.

## 71 MUTES AND LIQUIDS

A When the mute is followed by a liquid *र* or *ल*, the mute assimilates it and the assimilation is progressive

(i) Groups with *र* चक्र = चक्र wheel, न्यग्रोध = नगोद् banyan tree आग्राति = अग्राद् smells वज्र = वज्र thunderbolt, सुप्रभ = सुप्रद् name of a prophet 'of good lustre', अभ्र = अभ्र cloud पुत्र = पुत्त son, शुद्र = सुद्र low caste man, चित्र = चित्त picture, पत्र = पत्त leaf, भद्र = भद् good, समुद्र = समुद् ocean उग्र = उग्ग terrible

(ii) Groups with *ल* शुक्ल = सुक् white, विह्वल = विह्व trouble, म्लेच्छ = मेच्छ barbarian, प्लव् = पव to swim, फोव = फीव eunuch

72 CEREBRALISATION The *र* as a second member changes the preceding dental into a cerebral in few cases सुद्रक = सुद्ग young, ठिद्र = ठिद् hole

73 In a number of adverbs य apparently becomes

एष कुत्र = एतत् where, यत्र = जतः where, तत्र = तत् there ;  
 सर्वत्र = सर्वत्र everywhere, अत्र = एतत् here

Pischel derives *ettha* from Vedic *stha* and naturally all other adverbs are traced to such a suffix *-tthā*. Geiger traces the word to \**itra* Av *sthra*. The change of *tra* to *ttha* must have been under the influence of *-ttha* coming from Sk. *-stha*.

As pointed out by Meillet the Sanskrit orthography of a mute + a semi vowel or a liquid does not give the real pronunciation of the word. Sk. *astah* is represented in Gr by *hippos* and *madhyah* by *méssos* where all the words have the first syllable closed. As a Sanskrit word can begin with the group *tr* (*trih*, *trayastra*) the second syllable must begin with *tr* in *putra* and if the first is also a closed syllable it must end with *t* with the result that we get gemination of the stop *t* and the word is pronounced as *put|trah* becoming in Prākṛit *putto*.

74 B Liquid followed by the mute. The assimilation is regressive and the mute assimilates the liquid र or ल.

(i) Groups with र तर्क = तर्क reasoning, अर्क = अर्क sun, मूर्ख = मूर्ख fool, वर्ग = वर्ग group, मार्ग = मार्ग way, अर्घ्य = अर्घ्य offering, अर्चा = अर्चा worship, कूर्च = कूर्च brush ; मूर्च्छा = मूर्च्छा swoon, आर्जव = आर्जव straightforwardness, वर्जन = वर्जन avoiding, मुहूर्त = मुहूर्त moment, अर्थ = अर्थ wealth, ददुर = ददुर frog, मूधन = मूधन head, सर्प = सर्प serpent, कर्कट = कर्कट a village, अर्भक = अर्भक child.

(ii) Very frequently the र preceding the dental cerebralises it. आर्त = आर्त troubled, नर्तक = नर्तक dancer, वर्तते = वर्तते exists, गर्त = गर्त ditch, चक्रवर्तिन् = चक्रवर्तिन् sovereign king, अर्थ = अर्थ purpose, चतुर्थ = चतुर्थ fourth, अर्ध = अर्ध half, वर्धते = वर्धते grows.



The cerebrallising effect of *r*, which was visible even in RV. (*kafa* and *karta*, *vikafa* from *vikṛta*) becomes very wide spread in Middle Indian, though nothing like constant and uniform.

(ii) Groups with *ल* : अल = अल्प little ; शिल = शिल्प craft  
 क्लिष्ट = क्लिष्टम् wretched ; प्रगल्भ = प्रगल्भम् developed ;  
 कल = कल्प period of time ; विकल्भ = विकल्प doubt ; बल =  
 बलाद् boasts.

The syllabic division of these groups must have been *ark kṣh* which became *akko*.

### 75 MUTES AND SIBILANTS

A. Mute followed by a sibilant. Except for क्ष such groups as *क्षि* and *क्षय* become *ekṣ*.

(11) स्त = च्छ : दुग्प्ता = दुग्च्छा disgust ; लिप्सु = लिच्छु longing for , अप्सरस् = अच्छरा divine damsel.

76 In a number of cases, however, a mute followed by a sibilant shows a regressive assimilation, i.e. the sibilant prevails over the mute. उच्छ्रित = उत्स्रिय raised ; वच्छुल्क = उत्सुक free from tax , उद्वास = उत्सास breathing ; उत्सर्ग = उत्सर्गा rule , उत्सेध = उत्सेह height , उत्सुक = उत्सुय eager , उत्सव = उत्सव festival , षट्शत = उत्सय six hundred.

The reason for this change is to be found in the fact that the speaker was conscious of the compound nature of the word, the first being a prefix or an independent word. Dr. Varma suggests that the mute became a fricative by the force of the succeeding fricative

77 Changes of *kh*: This sound group is a complex phenomenon and gives in Prākṛit च्छ, क्ख, and च

(i) क्ष = च्छ : क्षण = छण festival ; क्षुधा = खुहा hunger, आक्षि = अक्षि eye ; मक्षिका = मच्छिगा fly ; वृक्ष = वच्छ tree , लक्षक = लच्छग carpenter.

(ii) क्ख = क्ख . क्षत्रिय = खत्रिय man of warrior caste ; क्षीर = खीर milk, क्षुद्र = खुद्र small ; शिक्ष = सिक्ख to teach ; दक्षिण = वक्खिण south ; राक्षस = रक्खस demon.

In few cases this *kkh* is further changed *h* : *ikhā* = *ihā* investigation , *rūkhya* = *lūha* harsh ; *daḥṣṭya* = *dāhṣṭya* = south ; *śaḥṣya* = *seha* pupil. Sometimes the same word may show both *chh* and *kkh* as in AMg. *ikhṣu* = *ikkhu*, *ucchu* sugar-cane ; *kukṣi* = *kucchi*, *kukṣhi* womb , *khāra* = *chāra*, *khāra* ashes, acid.

(iii) क्ख = क्ष : क्षरति = क्षरद् to flow ; क्षाम = क्षाम emasculated ; क्षीयते = सिज्जद् = weakened.

(iv) क्ष = च : क्षुह = चुह younger ; क्षुहपिता = चुहपिया uncle.

Historically the sound group *kh* of Indo-Aryan represents

a number of sounds. In the first place it represents the I-E. sonant aspirates of the labio velar and palatal articulation followed by *s* 1 = \**gh* + *s* (= Av *γž*) \**gh* + *s* (= Av *ž*), in which cases it is represented by AMg *jh*. In the second place it represents the I-E \**ks* (= Av *s*) which according to Pischel corresponds to AMg *cch*, and thirdly I-E \**qs* (= Av *xs*) which becomes in AMg *khh*. On account of disagreement between Av and Pkt the last two equations cannot be accepted cf. *dakkhina* Av *dāina*. A difference of meaning has developed in *chana* festival, *khana* moment, *chamā* earth, *khamā* forbearance

78 Sibilant followed by mute Generally the mute assimilates the sibilant but it in turn aspirates the mute. So ञ = ञ् ञ् = ञ्, छ = छ्, छ् = छ्, ष = ष्, ष् = ष्, स्त = स्त्, स्त् = स्त्, स्फ = स्फ्, स्फ् = स्फ्

In all these cases it is clear that the sibilant is opened into the aspirate which goes to the end of the group as usual.

(i) Sibilant ञ् आश्चर्य = अश्चेर wonder, पश्चात् = पञ्चा afterwards, पश्चिम = पच्छिम west प्रायश्चित् = पच्छित् expiation; निश्चय = निश्चय resolution, वृश्चिक = विश्चुय scorpion

(ii) Sibilant च पुष्कर = पोक्खर lotus, निष्कमण = निक्खमण go out निष्क = निक्ख gold दुष्ट = दुट्ठ wicked, हेष्टु = हेट्ठु log of earth काष्ठ = कट्ठ log of wood, पृष्ट = पुट्ठ back, दृष्टि = दिट्ठि view पुष्प = पुप्प flower, निष्फल = निप्फल fruitless

(iii) Sibilant स स्कंध = खंध shoulder, तिरस्कार = तिरस्खार insult, संसृति = संसृदि feast हस्त = हत्थ hand, विस्तार = विस्थार expanse प्रस्तर = पत्थर stone हस्तिन् = हत्थि elephant; अवस्था = अवत्था condition मध्यस्थ = मज्झत्थ impartial, अगारस्थ = गारत्थ householder, स्पर्श = फास touch, वनस्पति = वण्-प्फइ plant, स्फटिक = फट्ठि crystal

In some cases *s* cerebralises the following dental *asthi* = *asthi*, *adhastāt* = *hetthā* (?) \**sthāt* = *thā*, *upasthita* = *upa-  
tthiya*

79 In a number of cases, the aspiration of the surviving mute is absent.

(i) With शः निश्चल = निचल motionless ; दुश्चरित = दुचारिय bad act , तपश्चरण = तवचरण penance.

With चः चतुष्क = चटक्क square ; शुष्क = सुष्क dry ; निष्कारण = निष्कारण without reason ; दुष्कर = दुक्कर difficult ; निष्कृप = निष्क्रिय cruel ; इष्टका = इष्टग brick ; चतुष्पद = चटप्पय animal ; निष्पाप = निष्पाव sinless, दुष्पेक्ष = दुष्पेक्ष difficult to observe.

(ii) With सः नमस्कार = नमोकार salutation ; तस्कर = तक्कर thief ; संस्कृत = सक्कय polished , दुस्सर = दुक्कर difficult to cross ; समस्त = समच्च all ; परस्पर = परोपर each other.

This two-fold treatment of the group of a sibilant and a mute is difficult to explain (*hasta* = *hattha*, *dustara* = *duttara*). It is probable that while in case of *hasta* the division of the syllable was *hasi/ta* where the fricative and the mute were found in the same syllable, it may have been in case of *dustara* as *dusi/tara* probably helped by the consciousness of the etymology. In such a case, as the sibilant was in another syllable, it failed to aspirate the following mute though the preceding syllable was kept close. Dr. Varma, however, is not inclined to accept such a division.

80 When the visarga is followed by a mute the mute assimilates it. दुःख = दुक्ख misery अंत करण = अंतक्करण heart.

### GROUPS WITH NASALS

81 In case of न and ण, when conjunct, ण्ण should be written when Sanskrit contains ण ; अरण्य = रण्ण forest ; पुण्य = पुण्ण merit ; जीर्ण = जुण्ण old ; पूर्ण = पुण्ण full ; तीर्ण = तिण्ण crossed ; दुर्ग = दुण्ण crushed. In all other cases ण्ण should be written : विष्णु a divine being ; कन्या = कण्ण

daughter, प्रतिज्ञा = पदज्ञा vow, दत्त = दिव्य given, विश = विन्तु knower

Some grammarians (Vararuci) enjoin only *ṛṣ* while others (Hemacandra) allow both *ṛṣ* and *ṛṣṇ* in all cases. The writing of *ṛṣṇ* is preferred in purely *Māhārāṣṭrī* works. The Jain Mss show a preference for *ṛṣ* as they do in case of initial *ṛ*. Thus they would write *ṛanna*, *ṛinna* etc. In general the medial double consonants in Prākṛit are of the same type as initial single consonants and stand in contrast with medial single consonants which are weaker. This is seen in the further development of the double stops into single one in Modern languages and in case of *ṛṣ* the result is *ṛ*.

82 As a result of AMg phonology if two nasals of different classes come together the first becomes anusvāra. पश्मास = उमास six months, पराङ्मुख = परमुह averse, परङ्कित = पति row, also before a stop of a different class. वन्ध्य = वंश unfruitful, दिव्य = विश name of a mountain, सन्ध्या = सप्ता evening.

The anusvāra may be replaced by a parasavarṇa and one may write *chammāsa*, *panti* etc. The difference is purely orthographical and the sound remains the same.

83 In conjunct of *ṛ* and *ṣ* the assimilation is regressive. उन्मूल = उन्मूल from the roots, जन्मन् = जन्म birth; उन्मुख उन्मुख facing upwards, मन्मथ = वन्मथ cupid, निम्नगा = निम्नगा river, निम्न = निम्न low, प्रद्युम्न = प्रद्युम्न Pradyumna.

#### 84 NASALS AND SEMI-VOWELS

All the three nasals *ṇ*, *ṇ*, *ṇ* assimilate both *य* and *व*.

(i) With *ṇ*. हिरण्य = हिरण्य gold, पिण्याक = पिण्याक oil cake; पण्य = पण्य merchandise, पुण्य = पुण्य merit.

(ii) With *ṇ*: अन्य = अन्य another, कन्या = कन्या girl; सैन्य =

सेन army, मनु = मनु anger; धन = धन fortunate धान्य =  
 धान्य corn शून्य = शून्य zero अवेपथु = अवेपथु search

(iii) With म सौम्य = सौम्य docile रम्य = रम्य charming ;  
 क्षाम्यति = क्षाम्यति fades ताम्यति = ताम्यति languishes

## 85 NASALS AND LIQUIDS

**A** Nasal followed by a liquid Initially the nasal assimilates the liquid अक्षयति = अक्षयति anoints , म्लेच्छ =  
 म्लेच्छ barbarian Medially a glide mostly य, is developed  
 which assimilates the following liquid आम्र = आम्र mango,  
 ताम्र = ताम्र red आम्ल = आम्ल (also अम्ल) acid

The physiological explanation of the glide is obvious.  
 In pronouncing *amra* the speaker has to cut off the nasal  
 passage and pronounce *r* at the same time with the  
 simultaneous opening of the contact In fact he cuts off  
 the nasal passage earlier and instead of the sound *r* breaks  
 the plosion with the result that he pronounces *mb*

**B** Liquid followed by a nasal The nasal assimilates  
 the liquid and the assimilation is regressive.

(i) with र वण = वण ear पर्ण = पर्ण leaf , उर्मि = उर्मि  
 wave, कर्मन् = कर्मन् act धर्म = धर्म religion

(ii) with ल कुम्भाप = कुम्भाप beans गुग्गुलु = गुग्गुलु bush ,  
 वस्मीक = वस्मीक ant hill

## 86 NASALS AND SIBILANTS

If the sibilant follows, the nasal becomes anusvāra in  
 Sanskrit its-If If the nasal follows, groups of य and ञ  
 give us ण्य and groups of म give us म्

(i) इन = इन् प्रश्न = प्रश्न question अद्नाति = अद्नाति eats

(ii) ण्य = ण्य उष्ण = उष्ण hot कृष्ण = कृष्ण black , विष्णु =  
 विष्णु name of a god , उष्णीय = उष्णीय head dress , वृष्णि =  
 वृष्णि name of the tribe

- (iii) स्न = ण्ह : स्नात = ण्हाय bathed, प्रस्तुत = पण्ठुय flowing.  
 (iv) श्म = श्ह : श्मश्रु = मसु beard, काश्मीर = कश्मीर Kāshmīr.  
 (v) प्म = म्ह : ग्रीष्म = गिम्ह summer, युष्मात्स = तुम्हारिस like you, ऊष्मा = उम्हा heat  
 (vi) स्म = म्ह स्म = म्हो we are, अस्मात्स = अम्हारिस like us, विस्मय = विम्हय wonder.

The sibilant is opened and aspirates the following nasal giving us *nh* and *mh*. Conjunctions of three consonants give us the same result *ślakṣṇa* = *sanha*, *pakṣman* = *pamha*; *jyotsna* = *jonhā*, *śikṣṇa* = *tinha* *mh* may further become anusvara and *bh*, *śleṣman* = *sembha*, *saṁsmaratī* = *sambharatī*. In few cases the nasal remains unaspirated: *sneha* = *neha*, *nīśneha* = *ninneha*. Rarely the nasal may be assimilated by the sibilant *raśmi* = *raisi*, *īmāṇa* = *susāna* *bharman* = *bhāsa*

### 87 NASAL AND ASPIRATE

Sanskrit groups of ह् followed by the nasals interchange places in AMg. अपराह् = अवरण्ह latter part of the day; मध्याह् = मग्नण्ह noon, गृह्णाति = गेग्ह् takes, वह्नि = वहिहि fire, ब्राह्मण = बग्ग्हण Brahmin

### GROUPS WITH SEMI-VOWELS

88 Among semi-vowels व्य becomes अ and व्य becomes इव : शय्या = सेय्या bed, काव्य = कव्य poetry, हव्य = हव्य oblation, कर्तव्य = कावव्व duty, स्वय = वय loss, व्याल = वाल elephant, व्यापृत = वावट engaged, व्याकरण = वागरण explanation.

The change of *yy* to *jj* is related to the change of *y* to *j* in the initial position as we have seen that a double consonant in the middle corresponds to a single consonant at the beginning. That a conjunct like *vy* is possible is due to the contact present in *v* which naturally assimilates the weakest *y*.

### 89 SEMI VOWELS AND LIQUIDS

A Semi vowel followed by a liquid The only possible group is *vr* *ṛ* which shows progressive assimilation *व्रीहि* = *वीहि* rice *तीव्र* = *तिव्व* sharp , परिग्रानक = परिवायग a mark

#### II Liquid followed by a semi vowel

(i) Groups with *y* show variety of treatment *य* becomes *ṣ* *सूर्य* = *सुज* sun *कार्य* = *कज* duty , *मर्यादा* = *मजापा* limit *भार्य* = *भज* noble

(ii) *ṣ* assimilates *y* *मूल्य* = *माह* value *कल्य* = *कह* welfare , *पक्षोपम* = *पहोवम* a measure of time

In a number of cases *ry* shows a different treatment *Y* is dropped and *r* alone remains when the preceding vowel is long *surya* = *sura* *turja* = *tura* *dhairya* = *dhira* *tiryate* = *tira* *purjate* = *purai* , *jiryate* = *jirai* A similar case may be found in *dalarna* = *dasara* In spite of the Sanskrit grammarians it appears that *r* was capable of lengthening which, by its nature consisted in a series of taps which made it survive at the cost of the other consonant

(iii) *ṣ* assimilates *r* *सर्व* = *सम्ब* all , *पर्वत* = *पव्व* mountain *गर्व* = *गम्ब* pride , *पर्वन्* = *पव्व* joint

(iv) *ṣ* assimilates *n* *पर्वल* = *पहल* pond , *विश्व* = *विह* kind of leaf , *गन्धर्वक* = *गह्वक्क* kind of jewel

### 90 SEMI VOWELS AND SIBILANTS

The semi vowel, which can form only the second member, is assimilated to the sibilant

(i) Groups with *ṣ* *अवश्य* = *अवस्स* necessarily *नश्यति* = *नस्सह* vanishes , *वैश्य* = *वहस्स* a merchant , *अश्व* = *आस* horse , *पार्श्व* = *पास* side , *उच्छ्वसिति* = *उस्ससह* breathes *खापद्* = *सावक्* beast of prey



(ii) Groups with **प** आरप्य = आरप्य angrily, मनुप्य = मनुप्य man, शिष्य = शिष्य pupil, भविष्यति = भविष्यति will happen, पित्रवसा = पित्रवसा aunt

(iii) Groups with **स** वयस्य = वयस्य friend, रहस्य = रहस्य secret, तपस्विन् = तपस्विन् a mendicant, सरस्वती = सरस्वती goddess of learning, तस्य = तस्य his

### 91 SEMI VOWEL AND ASPIRATE

The semi vowel forms the second member and **ह्य** gives **jh** ज्ञ and **हव** gives **bh** भ गुह्य = गुह्य secret, सह्य = सह्य bearable, अभिरुह्य = अभिरुह्य having climbed, परिगृह्य = परिगृह्य having taken, अनुग्राह्य = अनुगृह्य worthy of acceptance, जिह्वा = जिह्वा tongue, विग्रह्य = विग्रह्य troubled.

Pali shows interchange of place of **ह्य** = **yh** and **हव** = **vh** in conformity with similar changes of the aspirate and nasals. In the case of semi vowels, however AMg appears to preserve an older aspirate than both Sanskrit and Pali

### GROUPS WITH LIQUIDS

92 Of the two liquids, **ल** assimilates **र** निर्लज्ज = निर्लज्ज shameless, दुर्लभ = दुर्लभ difficult to get, निर्लेप = निर्लेप without dirt

### 93 LIQUIDS AND SIBILANTS

A Liquid followed by a sibilant gives a regressive assimilation दर्शन = दर्शन sight स्पर्श = स्पर्श touch

The more usual method in this case is to avoid assimilation and follow anaptyxis or substitute an anusvāra

II In a group of a sibilant followed by a liquid the sibilant assimilates the liquid मिश्र = मिश्र mixed, श्रेष्ठ = श्रेष्ठ superior, स्रष्टु = स्रष्टु fine स्तुत्य = स्तुत्य praise सहस्र = सहस्र thousand, तमिस्रा = तमिस्रा darkness, विम्र = विम्र bad smelling

94 The liquid can form only the second member. They show interchange of place कट्टार = कल्लार kind of flower पट्टादनीय = पल्लायणिज delightful, पट्टव = पल्लव a name हट्ट = हट्ट or हट्ट pond

95 Visarga, followed by a sibilant gives regressive assimilation दुसह = दुस्सह difficult to bear, निशेष = निस्सेस all

In Sk this is allowed as an optional Sandhi

#### OTHER GROUP CHANGES

96 As in case of simple consonants, groups of consonants are cerebralised by र or ऋ occurring in the word मृत्तिका = मट्टिया earth वृत्त = वट्ट round, निवृत्त = निवट्ट finished, ऋद्धि = इट्टि prosperity वृद्धि = वट्टि growth, श्रद्धा = सट्टा faith ग्रन्थि = गण्ठि knot

Even here the process of cerebralisation is not uniform and consistent *nirvṛtta* = *nivṛtta*, *yathavṛtta* = *jahāvatta*, *traddha* = *saddha* the verb always *saddha*; *nirgrantha* = *niryatti* and *niggantha*, *grantha* = *gantha* book, Cerebralisation without a r sound is found in: *attaṇa kavṛtṭha* = *kapittha*, *bhṇḍimāla* = *bhṇḍipāla*

97 Normal rules of assimilation may be violated in cases like मुक्त = मुक्क freed, शक्त = सक्क able, दट्ट = दक्क bitten, सामर्थ्य = सामच्छ ability, स्नेह = नेह affection; निस्नेह = निजेह etc

Pischel explains *mukka* from \**mukna*, *sakka* from \**śakna* while Bloch supposes the influence of *mukkat*, *sakkat*. *Sāmaccha* may be a misreading of *samattha neha* due to dissimilation of *h*

#### GROUPS OF THREE CONSONANTS

98 With groups of three consonants the same rules of assimilation apply, the weakest member falling out first.

(i) If a nasal begins the group it becomes anusvāra and the remaining groups is simplified रन्ध्र = रन्ध्र hole, काक्षा = कक्षा doubt विन्ध्य = विन्ध्य name of a mountain, सन्ध्या = संध्या evening पट्टति = पति row

(ii) If a liquid or a visarga forms the first member it is first dropped मर्त्य = मर्त्य mortal वर्त्मन् = वर्त्मन् way, सामर्थ्य = सामर्थ्य strength नि स्थान = निस्थान base

(iii) If a liquid or semi vowel stands at the end of the group it is first dropped उट्ट = उट्ट camel दंष्ट्रा = दाढा fang, राश्या = राश्या road कृच्छ्र = कृच्छ्र difficult सापत्य = सापत्य pertaining to step mother

(iv) In case of क्षण क्षम and रत्न the first mute is dropped शृक्षण = सृक्ष fine पक्ष्मन् = पक्ष्मन् wing ज्योत्स्ना = ज्योत्स्ना moon-light तीक्ष्ण = तीक्ष्ण sharp

### INITIAL GROUPS

99 All the rules of medial groups apply to the initial conjuncts except that the process of doubling is not to be followed This is due to the fact that AMg does not allow a conjunct to stand at the beginning प्रभा = प्रभा lustre व्याघ्र = व्याघ्र tiger बाधुत = बाधुत engaged क्षण = क्षण moment त्याग = त्याग abandoning स्तव = स्तव praise ध्वज = ध्वज banner क्रम = क्रम step क्षुर = क्षुर razor क्षत्रिय = क्षत्रिय chieftain

In Sanskrit itself not all conjuncts can stand at the beginning of a word In a group the first member is implosive and if the second is a stop the first cannot be heard and so no two mutes can begin a word If the second is a semi vowel or a nasal the explosion of the first takes the form of these sounds and both become audible But in AMg all such conjuncts are reduced to groups of mutes and as such they must be simplified at the beginning of a word *gh* in *ghaṭa* and *mh* in *mho* are only apparent exceptions They are simply aspirated forms of the nasals and

correspond to such sounds as *kh* or *gh*. Moreover they differ from sounds in words like *kaṇha* or *vaṃhaya* where the first syllable is heavy by position and the sounds are *ṇṇh* and *mmh*.

Ex 1 Give AMg words for भग्न broken, सर्ग creation, अपवर्ग liberation, मुक्त released, भक्ष food, सप्त seven, उस sown, उक्त spoken, शुभ्र white

Ex 2 Give Sk words for सद्भाव good intention, दिव्य divine, वर्ण colour सुच empty, रण्य forest, लब्ध obtained, मृद्व softness, सत्त being सह thorn, वल्कल bark garment

Ex 3 Give AMg words for सत्कार honour, मयिका fly मध्याह्न noon, विष्णु name of a god, हस्त hand, प्रस्तर stone, समस्त all, आर्यपुत्र Lord, उद्यम exertion, अस्माकम् like us

Ex 4 Give Sk words for बल्ल child, मथग head बट्ट bitten, कट्ट difficult, तच्छग joiner, कुण्डि womb, सुहु well, भजा wife, मज्झ middle, भज्ज to day

## CHAPTER FOUR

### SONANTS VOWELS AND VISARGA

#### SONANTS

100 Ardha-Māgadhī lacks all the sonants of Sanskrit namely ऋ, ॠ and ॡ. They are represented by different vowels or syllables consisting of a vowel and a consonant.

Sanskrit *r* represents the I-E liquid *r* in the function of a sonant. But Sk *r* has nothing to do with the I-E. \**r* (if it existed) which is represented in Sanskrit by -*īr*- -*ūr*. Sk long *r* is the result of analogy in forms like *pitṛn* like *agnīn*, *datṛṇām* like *agnīnām*. Sk *l* is found in one root only *kṛp* and represents I-E *r*.

101 The vowel ॠ is changed to either ॡ or ॢ or ॣ or ।. No definite rules can be laid down for the purpose of determining the proper substitute. The usage alone decides it.

As compared to other languages Sk alone has preserved the sonant *r* which is represented in other speeches as a combination of *r* and a vowel (Av *er* Gr *ra*, *ar*). The pronunciation of the sound is variously given as velar (Rg Prat) alveolar (Tait Prat) or cerebral (Pāṇini) which may have something to do with its further development into different vowels. In actual pronunciation it is a *r* sound followed by a central vowel resembling a [+]. This (Cf *kṛmī* *kṛmī*) distinguishes the Indian from the Iranian where the *r* sound follows a vowel (Sc *kṛpōti* Av *kēr<sup>o</sup>naōti*).

A trace of this nature of *r* is found by Brugmann in forms like *kuryāt* form *kr*, but which are regarded by Wackernagel as analogical.

The sound proved unstable and changed differently. In Sanskrit itself we find *pituh* from *pitṛ-* and in Middle Indian all three vowels *a* (cf. Sk. *vikāta* from *vikṛta*), *i* (Sk. *kṛpa* from *\*kṛpa*) and *u* (Sk. *mātula* from *\*matṛ la*) are found. Of these *u* is due to the presence of a labial sound nearby. From the evidence of the Aśokan inscriptions Bloch concludes that *a* is peculiar to western and *i* to north-west and eastern languages. It was all along regarded as a simple vowel but initially the *r* sound was preserved in middle Indian in the change to *ri*, where a vowel is also admissible and appears to be older.

(i) ऋ = अ घृत = घय ghee, तृण = तण grass; वृषभ = वसह bull, वृक = वग wolf, तृष्णा = तग्हा thirst, मृति = मह wages; माकृत = पायय ordinary, मृत्तिका = मटिया mud

In the Past Passive Participles of roots in ऋ the usual substitute is अ कृत = कय, कट done, मृत = मय dead, हृत = हय carried, कृष्ट = कट्टु dragged, हृष्ट = हट्ट delighted, मृष्ट = मट्ट polished also in compounds सुकृत = सुकय well done; विकृत = वियट्ट deformed, सस्मृत = सयट्ट spread, आहृत = आहट्ट brought, निवृत्ति = नियट्ट deceit

(ii) ऋ = इ कृश = किस weak कृषण = किविण miser, रटि = दिट्टि sight, शृगाल = सियाल jackal, शृग = सिंग horn, हृदय = हियय heart, मसृण = मसिण soft, मृह = गिह house, वृत्ति = वित्ति maintenance कृत्य = विच रite

In a number of words ट becomes रि सदृश = सरिस like; ईदृश = एरिस like this, कीदृश = केरिस like which, तादृश = तारिस like that, अस्मादृश = अम्हारिस like us, युष्मादृश = तुम्हारिस like you Cf. 43.

(iii) ऋ = उ . मृणाल = मुणाल lotus stock, मृषा = मुसा false ;

निमृत् = निद्रुय calm ; पृच्छति = पृच्छद् asks ; स्पृशति = फुसद् touches ; पृथ्वी = पृथ्वी earth

If a word ends with क् and forms the first member of a compound the क् is changed to उ : मातृमरण = मातृमरण the death of the mother ; भ्रातृघातक = भ्रातृघातक murderer of the brother ; जामातृक = जामातृक son-in-law ; मातृपितृसुजात = मातृपितृसुजात of good birth from father and mother.

(iv) Initial क becomes : रिः कपि = रिसि sage ; कण = रिण debt , कपथ = रिसद् bull , कदि = रिदि prosperity.

Originally the vowel was the proper substitute which is the only one in Pāli. Pk also shows  $rj = i$ ,  $rja = a$ ,  $rju = u$ ,  $rjabha = usaha$ ,  $rjka = accha$ ,  $rddhi = iddhi$ ,  $rju = uju$ . Besides there are a few peculiar changes like  $rjka = vaccha$ ,  $rukha$ ,  $gihāti = gihai$ . In compounds  $r$  also gives  $i$  :  $māmarāṇa$ ,  $māṣakkhya$ ,  $bhāssoga$ ,  $ammāpussamāṇa$  etc.  $R$  is presupposed in such changes as  $sadhula$  from \*  $īrthula$ ,  $bhūdi$  from \*  $bhīkusi$ .

102 क becomes ई or ऊ भ्रमापिङ्ग = मातापितृणाम् of father and mother , मादृ = मातृणाम् of mothers.

The original  $r$  gives  $i$   $tūha$ ,  $annautthiya$ ,  $junṇa$ . Pischel supposes an intermediate stage of  $anjatūrthika$ , \*  $tūrtha$  and Vedic  $jūrṇa$ . As noted above long  $r$  can occur in definite grammatical forms only

103 रु becomes इति . इत = कल्पित imagined ; इति = कल्पित trick.

Unlike  $r$ ,  $i$  is regarded as a combination of the liquid  $l$  and a vowel sound Pāli, however, shows changes which regard it as a pure vowel

#### VOWELS

104 Ardha-Māpadi lacks the two diphthongs ऐ and औ and possesses two additional vowels short ऐ and औ.

ang with a geminated consonant पुरिसोत्ति, गओत्ति कालो  
व्य सहस्र चिय, षादत्ति गिरिव्य सन्वन्नुत्ति

(ii) Long vowels before simple consonants are shortened when the consonant is doubled क्रीडा = किडा sport खात = खत्त ditch तल = तल्ल oil दुकूल = दुगुल garment, भूयात् = हाजा may happen जानीयात् = जानिजा should know, दीयत = दिज्जइ is given

Pischel explains this change as due to the accent on the end of the word which causes the doubling of the consonant and naturally the shortening of the vowel. In any case both these changes are based upon the preservation of the syllabic value as can be seen from *kavya* ( ) *kavta* ( - ) *javvāna* ( - ) *jovvāna* ( - )

(iii) Long vowels are shortened when followed by an अनुस्वार पाशु = पसु dust मास = मस flesh इदानीम् = इयानि now

(iv) When a word increases its syllables by anaptyxis the long vowel is shortened श्री = सिरि goddess of wealth, शी = शिरि shame वैद्वय = वैरद्वय lapis lazuli सूक्ष्म = सुक्ष्म fine, आचार = आवारिय teacher

(v) In compounds the final of the first member is often shortened नदीतटाक = नदतलाय the bank of the river, पृथ्वीशस्त्र = पुढविसरथ weapon of earth भिक्षाकाल = भिक्ख काल time of begging क्रीडाकर = किडुकर making sport

(vi) In verses we find short vowels in grammatical forms where we expect long vowels but where Sanskrit shows short vowels तादृण = तादृण Sk आयिणाम् of those who protect आणिसु = जोगासु Sk आणिसु in births पाणिण = पाणिण Sk प्राणिनाम् of living beings

(vii) The rhythm explains some shortenings कारवेइ, करावेइ = \*कारापयति causes to make पडवेइ = प्रस्थापयति places, काउदल कोऊदल = कौदल curiosity आनात = आणिय brought



Of these the change due to the presence of the anusvara and anaptyxis certainly come under the law of metrical length as the quantity of the word remains the same in both cases *mamta* ( - ~ ) *mamsa* ( - ~ ) *frs* ( - ) *sirs* ( ~ ~ ) The short vowels in declensional forms in verses are clearly due to the metrical necessity helped by the Sanskrit forms The shortening of the first member of the compound and that due to rhythm are the result of a well known tendency of ancient times by which the word tried to preserve some kind of balance in the number of short and long syllables Thus in Sanskrit we find *vavrdhe* and *vavardha* in Pāli *satimata*, *ditthigata* and in Modern languages forms like Mar *kada kada*

### 108 LENGTHENING OF VOWELS

( i ) Short vowels followed by a conjunct are represented by long vowels followed by simple consonants  
कर्तव्य = काव्य duty वष = वास year पश्यति = पासद् sees

( ii ) Long vowels followed by a conjunct are represented by long vowels followed by simple consonants  
ईश्वर = ईसर god दीर्घ = दीह long शीर्ष = सीस head शात्र = शाय limb गोत्र = गाय name

( iii ) Short vowel with an anusvara is represented by a long vowel विशत = बीसे twenty दंष्ट्रा = दादा fang, सिंह = सीह lion संरक्षण = सारक्खण protection

All these cases find their explanation in the law of metrical length which is preserved everywhere

( iv ) On account of emphasis a vowel is lengthened, when followed by एव एवामेव indeed thus, क्षिणामेव quickly, क्षणमपि even a blade of grass अणुदिसामपि even in minor directions

( v ) Vocative forms imperative and other words used in addressing, lengthen their final vowel which may be

भोग्गर club पुद्गल = योग्गल matter, कुट्टिम = कोट्टिम pavement ;  
पुस्तक = पोस्तक book

(iv) ऊ becomes ओ before conjuncts कूर्पर = कोप्पर elbow  
मूद्द = मोद्द value

Some of these words may be derived from the Vṛddha forms as suggested by Bloch (*molla* = *maulya*) The long vowels first fell in with the short ones, and both were represented by the short *ē*, *ō* which approached the sounds of *i*, *u*

(v) In open syllables also ई and ऊ become ए and ओ.  
ईरस = एरिस like this, कीरस = केरिस like what, ताबूळ = तबोळ  
betel nut, लांगूल = नगोल tail

Pischel derives *erisa* from Vedic *aya* + *dyā* *herisa* = *kaya* + *dyā* Geiger supposes the gemination of consonant which is further simplified

(vi) अ becomes आ प्रायेक = प्रादिप्ल each one, चतुरन्त =  
चाडरन्त of four corners, गृहपति = गाहावई householder ;  
समृद्धि = सामिद्धि prosperity, चतुदशी = चाडरसी the fourteenth  
day, प्रमुख = पामोक्ख chief, चतुरंगिणी = चाडरंगिणी army

Geiger would explain these changes as due to initial accent on these words (*anubhata* = *anubhāta*, *aroga* = *arōga*)

### 111 EFFECTS OF NEIGHBOURING VOWELS

(i) इ becomes ऊ by assimilation इधु = उधु sugar  
cone, इधु = उधु arrow, शिशु = सुसु child, शिशुमार = सुसुमार  
crocodile

(ii) उ becomes ए स्वप्न = सुप्पिण = सिप्पिण dream, ईप्प =  
ईप्पि little

(iii) उ becomes अ before another उ by dissimilation =  
मुकुल = मउल bud मुकुट = मउट crown हुगल

(iv) अ may change a following उ into

In many of these cases Pischel thinks that *a* may be the original sound and Sanskrit *u* may be due to assimilation of the other *u*

## 112 EFFECTS OF NEIGHBOURING CONSONANTS

(i) अ becomes उ under the influence of labial sounds :  
 प्रावरण = पाउरण covering, कमणा = कम्मुणा by action ;  
 इमशान = सुमाण cemetery

(ii) अ becomes ए near a palatal sound शय्या = सेजा  
 bed ब्रह्मचर्य = ब्रह्मचेर celibacy, आश्चर्य = अष्टेर wonder ;  
 सौंदर्य = सुदेर beauty

113 A number of words in Prakrit have come from words differing from Sanskrit or formed differently, which has made the grammarians give a number of apparent changes Thus *kiha* = Vedic *katha*, *puṭṭim* = *purvīm*, *heṭṭha* = \**adheṭṭhāt*; *geṭṭha* = \**gṛhya* *simballi* = Vedic *simbala* olla from und *parecaya* = \**parepata* initial *ya* (Sk *its*) as in Latin *ita*, *vicchuya* (Sk *vicchika*) *geruya* (Sk *garika*) *neyāya* (Sk *naṭāyika*) going back to the suffix *uka* as contrasted with Sk *ika* *viḥuṣa* from *dhu*, Pk *dhūṣas*) *ubhao* = \**ubhatah* *uccidha* from *ud-vidh-*, *neura* = \**nepura* *annanna* = Vedic *anyanya*, *thera* from *stip-*, and many other individual words

## VISARGA

114 Visarga coming from Sanskrit २ becomes ओ :  
 अंत = अतो inside, अह = अहो day, प्रात = प्राओ in the morning, पुन = पुओ again

In *antahpura* it becomes *e* as *antaura*

115 Visarga coming from Sanskrit ३ becomes ओ तत = तओ then, सयत = सयओ everywhere, अन = अओ hence कत = कओ whence, यत = यओ because, धर्मत = धम्मओ according to religion

116 In a number of adverbs Visarga has become ए

अध = अहे down पुर = पुरे formerly, पुर कर्म = पुरेकर्म previous activity, रह = रह in secret, अ = सुवे to-morrow.

In these cases Bloch suggests that the change is due to regarding the forms as those of locative

**Ex 1** Give AMg words for कृपा compassion गौरव greatness, अदृष्ट unseen, अमृत nectar, आपृच्छना inquiry, अपिदत्त given by a sage पतरिणी name of a river, कृति trick, कैतव deceit, गौतम name of Mahāvīra's disciple, सौध mansion, नामत according to name

**Ex 2** Give Sk words for इष्टि prosperity, परावण name of Indra's elephant, ओसहि plant, मरु death, मलय soft, जोष्वण youth, भेसज medicine, गेग्दह takes, वद्धि growth, पिह back, उड्डु old,

**Ex 3** Give AMg words for मध्यम middle, मूल्य value, तृतीय third, कुमार prince, यत because, पुरुष man, मुकुट crown, मात्र only, पक्व ripe, पुष्कर lotus

**Ex 4** Give Sk words for साहेय्य help, सेजा bed, गहिय taken, जलिय false, चरिम last, ओदक wet, गहय heavy, तम्ब red and मोक्ष liberation

## CHAPTER FIVE

### OTHER PHONETIC CHANGES

117 A conjunct occurs because two consonants come together without a vowel between them. Naturally a conjunct can be avoided by inserting a vowel between the two members of a conjunct. Thus in the word रत्न 'a jewel' the conjunct र्न made of र् and न् can be got rid of by inserting अ between them. Then we get the form रत्न and by applying the rules of single consonants we arrive at the form रत्न. This process is called ANAPTYXIS स्वरभक्ति. The vowel thus inserted is usually इ but अ and उ also occur. Other vowels are exceptional. Anaptyxis is found when one member of the conjunct is a semi-vowel viz य, व, र, ल or a nasal.

While assimilation is the rule with the treatment of conjuncts in Middle Indian, there are cases where it is inapplicable. Particularly when a fricative and an occlusive come into contact, anaptyxis takes place. The sonants can act as both vowels or consonants and this gives them a peculiar position in the sound system of a language. When they are of the nature of continuants they naturally lack contact and could not be easily assimilated either before or after another sound. In an attempt to preserve both the sounds a part of voice of the sonant gets freed from the sonant and develops into a vowel of indistinct nature which may further assume the form of any one of the short vowels. Thus with the two

semi vowels -y- and w- the Vedic language preserves the voice in the form of an additional syllable (*j(i)ya*, Gr *bids*, *d(u)vd* Gr *dūd*) The same is true of the other sonants *r*, *l* *ṃ* *m*, (cf *rudhira* Gr *eruthrós*) The Indian grammarians call this phenomenon *svarabhakti* and state that it occurs after *r*, *l* when followed by a fricative and a vowel In groups like *rh* or *ry* it is found most frequently as assimilation is impossible The nature of the vowel was indefinite as the *Śikṣā*s give all the three vowels *a* *i* and *u* and even *e* Thus *indra* gave *ind(-)ra*, *darśata* *dar(-)śata* The word *pūruṣa* thus comes from \**purṣa* In Classical Sanskrit we find a few cases like *manoratha* from \**manortha* or *dahara* from *dabhra* The Prakrit languages show the phenomenon to a vast extent

(i) Insertion of इ मय्य = मयिय auspicious वैश्य = वेद्य temple, कृष्ण = कसिण black, हरस्न = कसिण all निष्ठ = किलिष्ठ wet क्लेश = किलेश trouble हय = हरिस् delight नग्न = नगिण naked, प्रश्न = पसिण question गद्वा = गरिहा censure सूर्य = सूरिय sun, आचार्य = आवरिय teacher भार्या = भारिया wife, स्नान = सिनाण bath श्री = सिरि goddess of wealth ही = हिरि shame, क्रिया = किरिया action उष्ण = उसिण hot वीर्य = वीरिय energy, स्पर्श = करिस् touch श्लोक = सिलोक् verse, कान्त = किलन्त exhausted

(ii) Insertion of अ अहंत् = अरहा venerable अग्नि = अगणि fire अभीष्ट = अभिक्खण often, गद्वा = गरहा censure, पृथ्वा = पुठ्ठी earth, अरस्नि = रयणि cubit भस्मन् = भसम ashes, हृद = हरय lake

(iii) Insertion of उ द्वार = दुवार door द्वे = दुवे two, पद्म = पडम lotus उग्र = उडम guise य = सुवे tomorrow, ऋग्वेद = रिडव्वेद Rgveda, स्मरति = सुमरद् remembers

118 Another way of dealing with conjunct is to simplify it After one member of the conjunct is dropped, instead of doubling the remaining consonant, the preceding

vowel, if short, is lengthened. Thus in the word अश, 'a horse' when व is dropped instead of doubling स we lengthen अ to आ and get the form आस. This method is generally used when the conjunct is made up of the semi vowels य, व, र, ल and the sibilants श, ष, स.

As a matter of fact the simplification of the conjunct with the compensatory lengthening of the preceding vowel must be regarded as a later development than assimilation. Thus *afsa* = *assa* = *asa*. In all the stages the quantity of the syllables remains intact. The process must have started with long vowels after which, as noted by Panini, the consonants are not doubled, thereby suggesting that the first member of the following group was pronounced lightly and finally lost as being not needed for syllabic quantity. In such cases the division of the syllables may have been *pa/tri* and the development may be regarded as parallel with Latin *patrem* becoming Fr *père*.

- (i) Conjunct with य पश्यति = पासइ sees, काश्यप = कासव a family name, शिष्य = सीस pupil नश्यति = नासइ vanishes  
(ii) Conjunct with र विधाम = वीसाम rest, मिश्र = मीस mixed, शीर्ष = सीस head, स्पर्श = कास touch, दुर्भग = दूहव unfortunate मात्रा = माया measure, पात्र = पाय vessel, गाय = गाय limb कर्तव्य = कायव duty, वर्ष = वास year, कर्षक = कासय cultivator

(iii) Conjunct with ल वल्कल = वागल bark garment

(iv) Conjunct with व विधास = वीसास faith, ईश्वर = ईसर god, उच्छ्वास = ऊसास breathing, अश = आस horse

(v) Other conjuncts दक्षिण = दादिण south, उत्सव = ऊसव festival, आज्ञा = माणा order, निह्वा = जीह्वा tongue, अश्मन = मास ashes, आत्मा = आया soul

In a number of cases instead of lengthening, strengthening occurs. Thus *kusjha* = *koḍha*, *gyddhi* = *gehi*, *ilijji* = *tedhi*. No lengthening occurs in *ajja* = *aḍha*, *nijjita* =

*nisadha* The prefix *a* remains long before the two roots *khyā* and *jñā* as *aghāya* = *akhya*, *āghave* = *akhya*, *āpayati* = *ajñāpayati* *anāti* = *ajñāpti*

119 Sometimes *ṛ* or a palatal sound in a conjunct is represented by an anusvāra on the preceding syllable. This is called SPONTANEOUS NASALISATION. *वक्र* = *वक्* crooked, *अश्रु* = *असु* tears, *इमश्रु* = *मसु* beard, *दर्शन* = *दंस* sight, *वयस्य* = *वयस* friend, *शुल्क* = *सुक* tax, *स्पर्श* = *वस* touch, *मज्जा* = *मिजा* marrow, *यशस्विन्* = *अससि* famous, *नमस्यति* = *नमसह* salutes, *निर्यसन* = *निदरसन* garment, *ज्यस्त्र* = *तस* triangle, *पक्ष* = *पख* wing

No satisfactory explanation can be given for this change. Very frequently a long vowel alternates with a nasalised one and that may be due to slackness in allowing the soft palate to fall down and produce nasal sound. The presence of the fricative may well help this change.

120 For the simplicity of pronunciation a vowel or a consonant may be inserted at the beginning of a word. This is called PROTHESIS. *स्त्री* = *इषी* woman, *एव* = *जेव* very, *इव* = *विव* like, *उक्त* = *युक्त* spoken

The first is due to the desire to help pronunciation of a conjunct at the beginning of a word. Pischel thinks that the Prākṛit form preserves the original dissyllabic value of the word.

## 121 EFFECTS OF ACCENT

Accent formed an important phonetic element of the I E speech. Sanskrit in its earliest stage shows a movable accent like Greek and it must have been predominantly musical as is proved by the names *udatta*, *anudatta* and the statements of the grammarians. The question whether some changes in the phonology of Prākṛit languages are due to accent is much disputed. Bloch would deny any effect of a stress accent like the one in Germanic on the initial



syllable or Latin regulated by the quantity of the last three syllables of a word. Both Pischel and Jacobi agree in attributing some phonetic changes in Prākṛit to the effects of an expiratory accent but while Pischel places it on the same syllable on which the original musical accent rested and even suggests that the Vedic accent may have been to some degree a stress, Jacobi would place the accent on the long syllable before the final. Considering the difficulty of regarding the change of a musical accent into a stress it is probable that from the earliest times there was a stress-accent side by side with the musical one mostly on the same syllable, and it may have produced such changes as the lengthening or loss of vowels and doubling of consonants.

## 112 VOWEL CHANGES

(i) An unaccented vowel is lost दस = उदक (*udaka*) water, पोसह = उपवसथ (*upavasath*) fast, हाठ = अलाठु (*alathu*) gourd गारथ = अगारथ householder, तीय = अतीत past बडिसय = अवतंसक crest

The changes *dravya* = *rappa*, *dr̥ṣṭa* = *ṛṣṭha* agree more with Jacobi's system of accentuation

(ii) The initial vowel of the enclitics is often lost: अवि = वि (after *anusvāra*) वि (after vowel), इति = ति (after *anusvāra*) ति (after short vowels) इ (after long vowels); इव = व (after *anusvāra*) व (after vowel)

(iii) A vowel in the middle may be lost सुगभि = सुग्भि smelling good, दुरभि = दुग्भि smelling bad, उपरि = उप्पि above, मय्यदिन = मज्झन् noon

## 123 CONSONANTAL CHANGES

(i) The consonant in the accent syllable may be geminated तेल = तैल (*taila*) oil, वेसम = वेसम् (*vesam*) love, ददस्य = दैव (*daiḥ*) fate, सुणिष = सुणिक (*suṇikam*) silently, उज्जु = ऊज्जु (*ujja*) straight, किद्दा = कीदा = (*kiḍḍa*)

sport, नेड् = नीड (*nīdā*) nest, नख् = नख (*nakḥā*) nail.  
 दुगुल् = दुगुल् (*duḡulā*) garment

(ii) In a number of cases the accent is not known  
 जोवण = यौवन youth, सेव्वा = सेवा service, गोण = गौण  
 according to meaning - the suffixes अल्ल, इल्ल, उल्ल

In such cases Bloch sees not the effect of accent, but the gemination due to expressiveness as found in Sanskrit itself, *ittā, iyyattika, kattiḥate* etc. All such doubling and those of the suffixes *illa, ulla, alla* may be of a popular origin.

(iii) Some cases of gemination are due to hesitation between anaptyxis and assimilation सन्नीरु = सन्तिरीय full of beauty, ऋग्वेद् = रिउग्वेय Rgveda, सकिय = सकिरीय doing deeds, शुक्क = सुक्किल white

In *paroppara* and *namokkara* the conjunct in Sk is responsible for the doubling though -as has become o

(iv) Analogical doubling is found in आलीन = अहलीन concealed, कायगिरा = कायगिरा with words and deeds, परवश = परवस dependent, अनुवश = अनुवस amicable, बहुकल = बहुकल with abundant fruits, पुरुषकार = पुरिसकार manliness, सच्चि = सच्चि with life

(v) Etymology or a different conjugation may be responsible for the gemination in words like इत = कतो whence अयत = अयतो from another, सवत = सवतो from everywhere, लगति = लगद् sticks, उन्मीलति = उन्मीलद् blooms, चलति = चलद् moves

In these and similar verbs Pischel supposes a fourth conjugation like \**calyati* \**lagyati*, while Jacobi suggests an accent on the thematic vowel

✓ 124 When a whole syllable is dropped the change is called SYNCOPE. अवट = अट well, निधेयस = निस्सेस highest

good ✓ नून = नं indeed जीवित = जीय life, देवकुल = देउल  
temple राजकुल = राउल royal family

✓ 125 When the dropping of the syllable is caused by a similar sound near it the change is called HAPLOLOGY  
इदय = इय heart सिचय = सिय garment एवमेव = एमेव thus,  
अपररात्र = अवरत्त latter part of the night अनायतन = अनायण  
improper place

✓ 126 When two consonants interchange place in the word the change is called METATHESIS वाराणसी = वाणारसी  
Benares उपानदी = वाहनाओ shoes, इदक = हरप pond दीर्घ =  
दीर्घ long महाराष्ट्र = मरहट Maratha country

Metathesis is found in case of two successive sounds mostly of the cerebral class as *ṛ* or *r* which are difficult to pronounce or such conjuncts as *hr* where the two sounds in the order always tend to replace each other

✓ 127 ANUSVARA AND LONG VOWELS ALTERNATE

(i) Anusvara replaces a long vowel बीसा = बीस  
twenty तीसा = तीस thirty तिरिया = तिरिय animal सम्मा =  
सम्म properly अद्दा = अद्ध for मुसा = मुस false देद्दा = दद्ध  
down

(ii) Long vowel replaces Anusvara सदश = सदास  
pincers शक्य = सक्य possible इयि = इथा woman

(iii) The finals of many adverbs are nasalised इह = इह  
here पमिद् = पमिद् etc उवरि = उवार above बहि = बाहि  
outside मुद्दु = मुह again and again

The alternance is old (cf Vedic *ittha ittham*) The syllabic value of a long and a nasalised vowel is the same which helps the interchange Moreover all long vowels tend to become nasalised because of the difficulty of keeping the soft palate raised for a long time and all final vowels tend to become long Pāṇini notes the fact that final short

vowels *a*, *i* and *u* were nasalised. In case of adverbs analogy may be partly responsible for the presence of the *anuvāra*

128 When the semi vowels *y* and *v* become the vowels *ī* and *ū* the change is called *संस्मरण*

(i) *y* = *ī* *अभ्यन्तर* = *अन्तर्गत* inside, *प्रत्यनीक* = *पडिनीय* inimical, *स्थितिवन्त* = *धीदृक्* gone over

(ii) *v* = *ū* *स्वरित* = *तुरित* quickly, *त्वम्* = *तुमै* you; *स्वप्न* = *सुषिण* dream, *स्वस्तिक* = *सौम्य* = kind of figure; *अपाक* = *सोदाग* low caste man

(iii) *ay* = *ē* *कथयति* = *कहेद्* tells, *नयति* = *नेद्* leads; *कयन* = *लेण* cave \**त्रयदश* = *तेरस* thirteen

(iv) *av* = *ō* *अवस्वपिनी* = *ओसोवर्णा* producing sleep; *अवधि* = *ओहि* a kind of knowledge, *एवण* = *एण* salt, *अवम* = *ओम* less, *भवति* = *होद्* becomes

The semi vowels act like consonants before vowels and when the vowel is lost or weakened they become vowels

Ex 1 Give AMg words for *स्नातक* novice, *आदर्श* model, *आदश* mirror, *वज्र* diamond *रूप* sticking, *स्मरण* remembering, *सरस* corn *मनुष्य* man, *भित्त* corner, *वपति* rains.

Ex 2 Give Sk words for *वर्षस* friend, *नीलास* sigh, *पयादिण* going round, *पुच्छ* tail, *मोरिय* name of a tribe, *गिलाण* sick, *सिनेद्* affection, *सुहृम* fine, *रयण* jewel, *वेरहिय* kind of jewel

Ex 3 Name and explain the phonetic changes observed in the following equations *करेणु* = *करेण* elephant, *महाराष्ट्र* = *मरहट्ट* name of a country, *पादपीठ* = *पाधीड* foot-stool, *शिपिका* = *सीपा* palanquin, *नख* = *नखल* nail, *कीर्तुह* = *कीटहृष्ट* curiosity, *अलातु* = *लाठ* gourd, *अवद्याय* = *ओस* frost, *स्वप्न* = *सुषिण* fan, *भवति* = *होद्* becomes

## CHAPTER SIX

### SANDHI

129 The observance of Sandhi rules in Ardha Māgadhī is not so strict and consistent as in Sanskrit. Two vowels can in this language, come together and remain without combining. Hiatus or the presence of two vowels without forming Sandhi occurs in the body of a word or between two words in a sentence. Nearly in all cases Sandhi is optional. In practice, however, it is usually observed in a compound and in groups of words forming one phrase in a sentence.

The phenomenon of Sandhi in Classical Sanskrit does not reflect the real nature of the language but the influence of grammatical theory on the literary aspect of a language. Even grammarians admit that *samhita* is optional and dependent on the will of the speaker. The Vedic texts show, on metrical consideration that the writing does not show in all respects the real sounds of the language and in many cases the written Sandhi must not be present originally. In few words like *tital* we find hiatus in the body of a word.

### VOWEL SANDHI

130 Sandhi is forbidden in the following cases

- (1) A vowel left behind by the dropping of a medial consonant does not combine with another यति = जइ an

ascetic, मृदुक = मृदय soft, ऋतु = उत season, रिपु = रिउ enemy, वियाग = विभोग separation

Exceptions (a) In a few cases such vowel combines with a similar vowel प्रायश्चित्त = पश्चित्त expiation, भदत्त = भन्त venerable, द्वितीय = बीय second तृतीय = तीय third, उदुवर = उंवर fig, पादातिक = पादक foot soldier, शिषिका = सीया palanquin, मतीचान = पर्दान west

In such cases the length of the word and the accent on the surviving syllable help the contraction

(b) अ or आ is combined with इ or उ रयविर = येर old man, मयूर = मौर peacock, चतुर्दश = चौरस fourteen, पद्म = पाम्म lotus, वज्र = वेर diamond

(c) Such a vowel is combined with the vowel of the second member of a compound कुम्भकार = कुंभार potter, कर्मकार = कम्मर worker, चक्रवाक = चक्राय a kind of bird, सुकुमार = सुमाल tender, अंधकारित = अंधारिय darkened, रुध्रावाह = रुधर camp पर्याकाश = परिसाल rainy season

(ii) The vowel of the termination, if it is the only syllable of it, does not combine with others करेइ he does गच्छउ let him go, देवीण of the queen दाई to give Exceptions, काहिइ = काही he will do, नाहिइ = नाही he will know, होहिइ = होदि he will become

(iii) If the first vowel is not अ, no Sandhi is formed between dissimilar vowels जाइअंध born blind, बहुअद्विय having many seeds पुठपीआउ earth and water, सतिअग the point of a lance सुअलकिय well adorned बहुइद्वि great prosperity, वेइदिय having two senses, पगइउवसत calm by nature, सुअदिगिय well studied

The only Sandhi possible in such cases is the change of the vowel into the semi vowel forming a conjunct with

the preceding consonant. Now Prakrit shows a tendency to dissolve such groups with semi-vowels and will naturally not allow such Sandhi.

131 Prakrit shows Sandhis of both Sanskrit type and of a peculiar Prakrit nature. As pointed out by Jacobi the rules of Sanskrit Sandhi are based on preserving the quantity and quality of both the vowels coming together. The earliest stage of Sandhi is nothing but the formation of diphthongs where one of the vowels acts as coefficient of the other. The general tendency in Indo-Aryan is to weaken the final of the first word. In Sanskrit itself both *a* and *ā* give the same result with the following vowel and we know that the original long diphthongs (*āi*, *āu*) are represented in Sanskrit by *ai* and *au*. The next stage was to let the first short vowel fall before a heavy initial as in Prakrit and Pali *narinda*. With a light initial the first step was to preserve the quantity of both as in Pāli *nupālabhātī*, *seyyathīdam*. Later on the final was fully lost as in *humdrasuvārī*. Thus the peculiar Prakrit Sandhi was formed by dropping the final before a long initial or one heavy by position.

132 When similar vowels come together they combine to form long vowels.

(i) अ or आ + अ or आ = आ जीव + अजीव = जीवाजीव living and lifeless things, धम्म + अधम्म = धम्माधम्म religion and irreligion, किय + अकिय = किय्वाकिय things to be done and not done, काल + अकाल = कालाकाल proper and improper time, इगिय + अगार = इगियागार intention and gestures; गाय + आइ = गीयाइ singing and other arts, धम्मकहा + अवसाण = धम्मकहावसाण end of the religious discourse, पाण + अदिवई = पाणादिवई the chief of the low caste men, कडा + आचार्य = कलाचार्य the teacher of arts.

(ii) इ or ई + इ or ई = ई पुहवी + ईसर = पुहवीसर the lord of earth, मुणि + ईसर = मुणीसर great sage.

(iii) उ or ऊ + उ or ऊ = ऊ बहु + उदग = बहुदग abundant water साहु + उदग = साहुदग sweet water

This Sandhi is often not observed as in *samaṇamā-janaaṭṭi dagaagari indaṇṭṭilaayasikūsuma mahaadavī, manaagutti*. Desire for clarity appears to be the main reason.

133 If however, the second vowel is followed by a conjunct the result of the Sandhi is a short vowel

(i) धम्म + भस्सवग = धम्मस्सवग a religious chapter गुण + अट्ठि = गुणट्ठि desirous of merit भिक्खा + भट्ठा = भिक्खट्ठा for alms

(ii) सुणि + ईद = सुण्णिद great sage

(iii) बाहु + उदरिय = बाहुदरिय raised with the hand साहु + उत्त = साहुत्त spoken by the sage

Even in such cases the vowels may not combine *mahaakkhanda maṇṇiddh garava bahuuppala suuddhara* etc

134 When अ or आ is followed by इ or उ the vowels combine into ए or ओ

(i) राय + इति = राण्णि royal sage महा + इति = महेति great sage

(ii) सम्म + उत्तम = सम्मत्तम of all seasons समम + उवात्तम = समणीवात्तम follower of the monks तस्स + उवरि = तस्सोवरि above it

Absence of Sandhi is found as in *savvauvarilla, dyariyauvajjhaya appaudaga samjamauvaghaya*

135 If however the second vowel is followed by a conjunct the resulting vowel is इ or उ गय + ईद = गईद best elephant एग + इद्द = एगिद्द having one sense नील + उप्पल = नीलुप्पल blue lotus रत्न + उज्जल = रत्तु नल bright with jewel\*



In reality in such cases we must suppose the loss of the first vowel and the second vowel only as remaining. Thus final *a* is lost in cases like *jeṣ evam, śh eva jāvesa*, *ta tth atthamie ubhayass antareṇa*. Jacob's rule of the loss of the final *a* after a long penultimate as in *majjh utari* has few illustrations and does not appear to be widespread in the Prakrit stage. *i* is lost in *natth ettha sant ime*, *he ttiha tarant ege*. *e* is lost in *s evam tubbh ettha im'*, *eyaruve im ettha*. *u* is lost in *guruṇ ant e*.

136 When अ or आ is followed by a long vowel, it is lost. त्रियस + इत्त = त्रियसीय lord of gods. राय + इत्तर = राईत्तर king of kings. महा + ऊत्तव = महूत्तव great festival, एग + ऊण = एगूण less by one. इह + एव = इहव in this very place. क्रमेण + एव = क्रमेणेव in due order. भक्ष + औपण = भक्खौपण food to eat. जल + ओह = जलोह flow of water. सहा + एव = सहैव thus. महा + ओत्तहि = महात्तहि a great plant. वासेण + ओत्तल = व सेगोत्तल wet with rain.

137 Sometimes अ or आ followed by ई or ऊ becomes ए or ओ. नर + इत्तर = नरेत्तर a king. अह + ईत्तर = अहेत्तर the sun. एग + ऊत्त = एगोत्त having one thigh. करिक्क + ऊत्त = करिक्कोत्त having thighs like the trunk of an elephant. म + ईत्तसे = मेत्तसे sees. अप + ईत्तसे = अपेत्तसे considers.

This is a remnant of Sanskrit Sandhi and the whole phrase may be regarded as being taken in Prakrit with the necessary phonetic changes.

138 In a sentence no Sandhi is formed. मे आया my self. चत्तारि एए these four. एमे आह one said. एयाओ अज्जाओ these nuns. खीणे जाउमि when the life is exhausted.

(i) न usually forms Sandhi with the following vowel; नत्थि there is not. नाहूरे not very far. नारमे should not begin. नेव not indeed.

(ii) when one of the words is a pronoun an adverb

or a preposition, Sandhi is usual अहावरा now another ; चावि also , दासिगेसा this girl , जेनाहं so that I, इहादवीए in this forest, सिंहसेवरि on the top, एथोवरए disgusted with this

139 Very often in verses the second vowel is lost after the first, when long Thus अ is lost after इ जाइज-रामरजेहि भिहुया, जावन्ति विद्यापुरिसा as many ignorant men, there are , चत्तारि भोज्जाइ four types of unallowed food , after इ वेदरिणी भिहुगगा Vaitarini difficult to cross , after ए फासे दियासए he should suffer touches से गुतप्पइ he repents , after ओ, इणमोखवी this he said , बालो वरज्जइ the ignorant man commits fault

इ is lost after ए जेमे these जे त्य those here

ए is lost after ओ अकारिणी ए here the innocent , भजे ए here another

In many of these cases the preposition or the adverb or pronominal form appears to have been used like an enclitic and being accentless has lost its initial

#### SURVIVALS OF SANSKRIT SANDHI

140 When इ and उ of a preposition are followed by a dissimilar vowel the Sandhi according to Sanskrit is observed अयन्त = अचन्त very much , अप्युपपन्न = अज्जीवपन्न attached , प्रत्याख्यान = पञ्चख्यान renouncing अथेति = अहइ passes , पर्याप्त = पज्जप्त sufficient , अन्वेपण = अण्णेसण search

141 When अपि and इति are followed by dissimilar vowels the Sandhi in Sanskrit is followed अप्येके = अप्यो some , इत्यादि = इच्छाइ and others , इत्येव = इच्छेव thus , इत्यर्थ = इच्छार्थ for this reason

In many cases the process of Anaptyxis is followed \* *nātyuṣṭa* = *nasuṣṭha* , *adhyavasāte* = *ahiyasāte* *pratyāgata padīyagaya* , \* *pratyacakṣita* = *padīyakhṣiya* In such cases it is not possible to say whether there is absence of Sandhi or the Sanskrit Sandhi is dealt with by anaptyxis

## CONSONANTAL SANDHI

142 In many cases when the first word originally ended with a consonant and the following word began with a vowel the consonant present in Sanskrit asserts itself. In other words before a vowel the final consonant is not lost. सदावरणीय = तयावरणिज्ज covering it, यदस्ति = जदस्थि whatever there is, पुनरुक्त = पुनरुक्त repeated, पुनरपि = पुनरपि again; षट्चैव = छषेव six only, अवितथमतेह = अवितथमेव this is true.

This is particularly the case with the two prepositions *दुर्* and *निर्* *दुरतिक्रम* = *दुरिक्कम* difficult to cross, *निरंतर* = *निरंतर* constantly, *निरावरण* without covering, *निरामेद* = *निरा-* *णद* without joy, *निरपम* = *निरुपम* incomparable.

143 In a compound usually the final consonant of the first member is assimilated to the first consonant of the second member *दुष्कृत* = *दुष्कृत* bad behaviour, *दुर्लभ* = *दुर्लभ* hard to get, *सत्पुरुष* = *सत्पुरुष* good man, *दुर्वर्ण* = *दुर्वर्ण* of bad colour, *मादुर्भाव* = *पादुर्भाव* origin

In a few cases, however, the first word is treated as having no final consonant *सन्निधु* = *सन्निधु* good monk; *दुर्लभ* = *दुर्लभ* difficult to get, *विज्जुदिलसित* = *विज्जुदिलसित* the flash of lightning, *एतद्वनुरूप* = *एतद्वनुरूप* like this.

144 Very often Sandhi is avoided between two words by inserting a new sound which is called the SANDHI-CONSONANT.

(i) म is inserted frequently. अन्न + अन्न = अन्नमन्न each other, एग + एग = एगमेग mutual, इदं तुष्टचित्त + आनंदिय = इदं तुष्टचित्तमाणदिय with mind delighted, गोन + आर्ह = गोनमाह cows and other animals, अंग + अंग = अंगमय all the limbs आरिय + अणारिय = आरियमणारिय Aryans and Non-Aryans

(ii) य is inserted दु + अह = दूयाह two days, दु + अगुल =

दुयगुल having the length of two fingers, सु + अश्नाए = सुव-  
श्नाए well explained

(iii) र is inserted धि + अशु = धिरशु lie upon, सिद्धि + इ ।  
= सिद्धिरिव like fire दु + अगुल = दुरगुल two fingers long

Originally *m* must have been the form of the adverb  
stereotyped as in the case of *anyam anyam* and from these  
cases *m* was extended to others *R* may be a remnant of  
the original *r* in Sanskrit but appears to be extended where  
it is not justified by etymology

Ex 1 Combine the following into Sandhi महा + भद्री,  
रुत + अण्ड वाम + इवर देह + उवचय; सम्भ + उवरि सुर + भवूर,  
शाम + ऊसव, बाहिर + उज्जाण, देव + इदुि ॥ + अहिजिय, करिभः  
+ पर्णिह

Ex 2 Dissolve the following Sandhis पृथोवरप्, नारभ  
माळीहड, वराह देसूण, वेइदिप, महिदि जीवियत महेलि, वासेगोळ

**PART TWO**  
**MORPHOLOGY**

## LESSON ONE

145 Like Sanskrit *Ardha-Māgadhī* words have three genders viz. Masculine (Mas.), Feminine (Fem.) and Neuter (Neu.) The gender of a particular word is, in most cases, the same as the one current in Sanskrit or many of the Modern Indian languages.

Even though the majority of the nouns have retained their original gender there are not lacking cases showing a change in this respect. Most of the changes show traces in the history of Sanskrit itself. If some of them may be due to *idea* (*mitra n. ruffo m.*) others are due to the ending vowels in the *Prākṛit* forms.

146 Like modern languages there are only two numbers, the Singular (Sing.) and the Plural (Plu.) The Sing. is used to denote things that are one, while the Plu. denotes things that are more than one. The dual number of Sanskrit is expressed by the Plu. in AMg. *वृ सुनेरु वनेरि* 'He bears many things with his ears.'

The only dual forms surviving are *do* (*dram*), *duo* (*dce*). For the use of the numbers cf. 345-348.

147 There are six cases which are the same as those in Sk. except the Dative which is lost. Its place is taken by the Genitive. These cases are:—

The Nominative (N.) denoting the subject: *देवा वि उ नमसन्ति* 'Even the gods bow to him.'

The Accusative (A) denoting the object समणो धम्मं कहेइ । 'The monk preaches religion'

The Instrumental (I) denoting a person or thing by which something is done वेदण्ठेहि चार ताळन्ति । 'They beat the thief with sticks' मित्रेण वुत्तो पुरिसो । 'The man spoken by the friend'

The Ablative (Ab) denoting the starting point and meaning 'from' गिहभा पदिगिज्जमह । 'He starts from the house'

The Genitive (G) denoting 'to, for' (original Dative) अमच्चो निवस्स कहेइ । The minister tells the king and meaning 'of' विजयस्स सत्तियस्स पुत्ते । 'The son of the chieftain Vijaya'

The Locative (L) meaning 'in, on, at' denoting time and place चंदाए नयरीए, कुणिए राया । 'In the town of Campā the king was h.ūniya अहेए काळे । 'In the days gone by

Besides these there is the additional case Vocative (V) used in addressing एई खलु 'इ । 'Thus indeed, O Jumbū.'

For other meanings and uses of the different cases of the syntax of the cases 349-403

148 Mas nouns in AMg end in a, i or u Those ending in a take the following terminations in different cases and numbers Sing N -e o V— A -m I ṇa -ṇam Ab -ḍ o G ssa L e ṇṇṇ, mms Plu N a, v d A e, ḍ L ḥi -ḥum Ab ḥinto G ṇa ṇam L su, tum

In applying the terminations the following changes occur.  
1 Before the terminations of Ab sing and G plu the a of the stem is changed to -ḍ 2 Before the terminations of I sing and plu Ab plu and L plu the a of the word is changed to -e 3 It should be noted that the two forms of I sing plu G plu and L plu differ from each other only in having or wanting the anusvāra Sometimes this

*anuvāra* is pronounced as an *anunāsika* giving rise to three forms in these cases : *devānā, deveṇām, devenā*.

149 The declension of the Mas. noun ending in अ like देव 'a god' will be :-

	N.	देवो, देवे	Pl.	देवा
	V.	देव		देवा
	A.	देव		देवे, देवा
	I.	देवेण, देवेण		देवेहि, देवेहि
	Ab.	देवा, देवानो		देवेहिन्तो
	G.	देवस्त		देवान देवान
	L.	देवे, देवसि, देवस्मि		देवेसु, देवेसु

AMg. prose prefers the form *deve* in the N sing. and *devam* in the L. sing. Other forms in prose and all forms in verses are used without distinction and often side by side.

## 150 CHANGE OF GENDER

(i) Many neuter nouns ending in consonants have dropped their finals and while becoming vowel-ending have also changed their gender. (Cf. Sk. *dharman* n. 'order', *dharma* m. 'religion') Such cases are: *mano, mane* 'mind' (*manus*), *tavo, tave* 'penance' (*tapas*), *tamo, tame* 'darkness' (*tamas*); *vao, vae* 'age' (*vayas*); *kamme* 'action' (*karman*); *oe* 'blood' (*ojas*); *vacche* 'breast' (*takṣas*); *soo* 'current' (*śrotas*)

(ii) Neuter nouns ending in -a have also changed their gender and become Mas. (Cf. Sk. *artha* m. 'meaning', *artha* n. 'place' (*sthāna*); *ratna* n. 'jewel' (*ratna*); *vīrye* 'energy' (*vīrya*); *darśane* 'faith' (*darśana*); *marane* 'death' (*marana*); *jīve* 'life' (*jīva*); *bale* 'strength' (*bala*); *rūvā* forms (*rūpāni*); *vaṇā* 'forest' (*vanāni*) It is equally possible to regard the ending -e of the N. sing. as pertaining to Neu. nouns as contended by Bloch. Pischel regards that the change of gender was due to the similarity of forms in N. plu. of Mas. and Neu. in -ā as Vedic *yugā*.



(iii) Fem. nouns have become Mas. *pāuso* 'rainy season' (*prāvṛṣi*); *diso* 'quarter' (*dis*); *sarao* 'autumn' (*śarad*); *ḍāla* 'branch' (Pk *dalā*).

151 The THEMES of this declension, besides the corresponding nouns in Sanskrit, are taken from (i) the strong base of Sk. nouns of consonantal declension and all are thematised. Strong bases : in *-anta* of pr. part. *ramanto* 'taking delight' -*vanto bhagavanto* 'venerable' -*manā buddhimanto* 'wise', *appāṇa*, *attāṇa*, *āyāṇa* (*ātman*); *addhāṇa* 'way' (*adhvan*), *muddhāṇa* 'head' (*mūrdhan*); *yuvāṇa* 'youth' (*yuvan*); *sāṇo* 'dog' (*śvan*); *barahiṇa* 'peacock' (*barhin*); *gabbhiṇa* 'pregnant' (*garbhin*) *nahacārīṇo* 'wandering in the sky' (*nabhocārīn*).

(ii) Strong bases with the dropping of the finals : *ḍambha* 'supreme god' (*brahman*); *namo* 'name' (*nāmān*); *pantha* 'way' (*pathan*)

(iii) Weak bases are taken in : *bhagavo* 'venerable' (*bhagavat*); *ajāṇao*, 'not knowing' (*ajāṇat*); *paha* 'way' (*pathan*) *viṃaṇo* 'of distracted mind' (*vimanas*); *seo* 'welfare' (*śreyas*); *jāyaveya* 'fire' (*jatavedas*) Extended weak bases are : *kaṇṭiyasa* 'younger' (*kaṇṭiyas*); *sejamsa* 'welfare' (*śreyas*); *viuso* 'wise' (*vidus*), *bhisao* 'physician' (*bhishak*)

(iv) In case of a few Mas. nouns ending in u the plural base in *-a* is taken as theme : *sāhaveṇa* 'by the sage' (*sādhū*), *bāhava* 'arm' (*bāhu*).

✓ 152 The PRIMARY DERIVATIVES of Sk are not felt as such and on account of sweeping phonetic modifications cannot be recognised Thus *jana* 'people' (*jan-a*); *rahasa* 'secret' (*rahas-ja*); *nāṇa* 'knowledge' (*jñā-na*), *calāṇa* 'foot' (*car-aṇa*); *dhamma* 'religion' (*dhar-ma*); *gāya* 'limb' (*gā-tra*) *cāya* 'wind' (*vā-ta*) and many others. SECONDARY DERIVATIVES are more apparent : *vesālīya* 'belonging to Vesālī' (*vaśālīka*); *mānasa* 'thought' (*mānasa*); *sundera* 'beauty' (*śaundarya*) Only compound expressions preserve some faint trace of derivation : *gṛhastha* 'householder' (*gr̥hastha*) *aṇḍaya* 'born of egg' (*aṇḍaja*).

*Ectā*

153 ADDITIONAL FORMS I sing forms by analogy like *kayasa* besides *kaepa* 'with body' *vayasa* 'with words' after *manasā* 'with thought' *Balasa* beside *baepa* 'with force' after *sahasa* Also *nyamasa* (*nyamepa*) *jogasā bhayasa*

Dative sing in ae is frequent *sagapagae* 'for vegetables' *purisattae* 'for manhood' *devattae* 'as god' *neraiyattae* 'as a hellish being' and many others; also in *aya*, *vahaya* 'for destruction' *gabbhaya* 'for birth'

Ab sing often weakens the final *-o* into *-u* for metrical reasons *pāvau* from *sin* 'dukkhau' from *misery* N & K C

Voc. sing *bhante* 'O lord' from *bhadanta* (Sk *bhadram*) the noun itself being secondary *ajjo* Sir (*arja*) and with protracted final *goyama* 'O Goyama' usually before *:-* 'thus'

154 HISTORICAL (i) Sanskrit forms continued N sing. *J<sup>o</sup> devo* (*devah*) with the tendency of changing the final into *-o* before *sonants* extended to all cases. The alternative form *devē* is said to be dialectal. Gray suggests a purely phonetic development giving rise to *æ* and *e* N plu *deva* (*devah*), A sing *devam* (*devam*) I sing *devena* (*devena*), Ab sing *deva* (*devat*) G. sing *devassa* (*devārya*) plu *devaṇam* (*devanam*) L *adeve* (*deve*) plu *devesu* (*devesu*)

(ii) Of older stage are I plu *devēhi* (*devēbhish*) or Bloch the stem *devē* extended by the additional *hi*

(iii) Of pronominal declension are I. sing *devamso* (\**devasmin*) and the other *devammi* from Pal. *devamhi* from the same form A plu. *devē* according to Fischel. Geiger Bloch analogical like *aggēhi* *aggē*, *purisēhi* *purisē*

(iv) Mixed origin I ~~sing~~ rare form *devēhi* from old form like *uttarāhi* *dakṣiṇāhi* Ab sing *devao* from *deva* (*devat*) and *-o* from *-as* Ab plu *devēhinto* from *devēhim* of I Plu and *-as*

The Dat sing in *arja* from Sk Dat *devāja* The one in *ae* from the D G of *kem* in *idāstallē* with from Fischel

For the uses of the tenses cf 416-429 The aspects of the verbs are not preserved except in the present when expressing a general statement

161 Unlike Sk there is only one set of terminations to be applied to the roots and it is the same as that of the *P a r a s m a i p a d a* of Sanskrit. All verbs in AMg take these very terminations Some forms of the *Ātmanepada* are, however, met with in literature, but are of limited occurrence and may be regarded as irregular forms

(i) The forms of *ĀTMANEPADA* found in literature are I sing *vatṣe*, plu —, II sing *vatṣase* plu — III sing. *vattae* plu *vatṣante* A form of the I plu *vattāmahe* is used for the sing in Vss

(ii) The following forms of this conjugation are frequent I. sing *jāṃs* 'I know', *na jāṃs*, *manṇe* 'I think' *raṃs* 'I take delight' *lahe* 'I get', *rande* 'I bow' II sing. *paḥhāsaṃs* 'You speak', *avabujjhaṃs* 'You know'. III sing. *lahaṃs* 'He obtains' *bhaṇṇiṃs* 'He breaks' *tiṭṭikkhaṃs* 'He suffers' *sampavevaṃs* 'He trembles'. III plu *uvalabhante* 'They obtain' *riyante* 'They wander' *cittḥante* 'They stand'

(iii) Because it was the normal *Pada* for the passive in Sk it is frequently found in passive forms in AMg as well, *āraṃs* = *tiryate*, *juijjaṃs* = *yujyate*, *jhujiṃs* = *kṣiyate*, *bhujjhaṃs* = *bhujyate*, *muccaṃs* = *mucyate* etc.

162 A verb is conjugated in two numbers singular and plural and in three persons the First Person (I P.) denoting the speaker, the Second Person (II P.) denoting the person addressed and the Third person (III. P.) denoting all other things

The exact meaning of the plural forms of the three persons may best be seen by noting the agreement of the finite verb containing a multiple subject Thus I p plu. is I p sing and II p sing or plu or III p sing and plu. The II. p plu is II p sing and III. p sing and plu

✓ 163 The roots in AMg. are divided into three Classes for the convenience of conjugation. C. I consists of roots ending in the vowel अ and includes most of the roots in the language. C II. comprises roots ending in अ but adding ए before the terminations. C III comprises roots ending in other vowels namely आ, ए, or ओ

This is purely a matter of convenience The formation of the present base of the root is effected by the addition of different thematic suffixes (-a -ya), by reduplication (dā-, dadāti) or by the infix of a nasal (kṛi- kṛnatti) This gave rise to the ten fold classification of the Sk roots which has left a good deal of trace in AMg C. II of AMg generally agrees with the derivative conjugation of Sk., while the other two classes include verbs of all the nine conjugations according to the endings they assume in this language

164 The terminations of the present tense are : I p sing *mi*, plu *-ma*, II sing *-si*, plu *-ha*, III p. sing *-ti*, plu *-anti* Before adding these terminations to the roots of C I, the following rules are to be observed : 1. Before the terminations of the I p the *-a* of the root is lengthened into *ā* 2 The *-a* of the root combines with the *a* of *anti* to form *-a* as followed by the conjunct

165 The conjugation in the present tense of a root like पास 'to see' will be :—

I. P	पासामि	पासामो
II. P.	पाससि	पासह
III. P	पासद्	पासन्ति

Like पास are to be conjugated other roots like —

अच्छ	to be	चिन्त	to think	फुस	to touch
आगच्छ	to come	जय	to conquer	भास	to speak
खण	to dig	ज्ञाण	to know	भक्ष	to eat
खिब	to throw	दुरूह	to climb	भण	to speak

नोट - Careful

गच्छ	to go	घाव	to run	सर	to move
गेण्ह	to take	पट	to fall	वस	to live
चिट्ठ	to stand	पुच्छ	to ask	हण	to kill

End in अ

166 The bases of this Class are taken from all the nine primary conjugations of Sanskrit. In the majority of the cases the forms of the two languages agree with great precision. But in a few cases the verbs have changed their mode of forming the bases and have taken up another conjugation. The thematic conjugation is preserved as it is while the athematic one has lost its Ablaut series and is thematized. Nothing definite could be said about the choice of the base except that the apparently thematic form was preferred.

**THEMATIC BASES** (i) The first conjugation of Sk with a base in full grade with accent and thematic suffix -a. Sk roots with the vowel -a and consonant (monosyllabic) show no change. *cal* 'to move' *calai*, *khan-* 'to dig' *khanai*, *car-* 'to move' *carai*, *jval-* 'to burn' *jalai*, *tyaj-* 'to abandon' *cayai*, *nam-* 'to bow' *namai*, *pac-* 'to cook' *payai*, *pat-* 'to fall' *paḍai*, *ṣat-* 'to strive' *jayai*, *ram-* 'to take delight' *ramai*, *lap-* 'to speak' *latai*, *vad-* 'to speak' *vayai*, *vam-* 'to vomit' *vamai*, *vas-* 'to live' *vasai*, *has-* 'to laugh' *hasai*.

(ii) If the root vowel is *i* or *-u* they become, gunated (full grade) *ruh-* 'to grow' *rohai*, *ṣim-* 'to eat' *ṣimai*, *akru-* 'to cry' *akkosai*, *nud-* 'to push' *nollai*. In case of *r* it becomes *ari* (Sk *ar*) *kr-* 'to cultivate' *karisai*, *mr-* 'to forgive' *marisai*, *var-* 'to rain' *varisai*, *vy-* 'to behave' *vaṭṭai* (with cerebralisation and assimilation).

(iii) Some verbs of this type change their conjugation as *ghai* 'to eat' *ghisai*, *ruh-* 'to grow' *ruhai*, according to the sixth conjugation *cal* 'to move' *callai*, *ṣim-* 'to eat' *ṣimmai*, *ruc-* 'to like' *ruccai*, *lag-* 'to cling' *laggai*, *vraj-* 'to proceed' *vaccas* (with devoting), all according to the fourth conjugation (Pischel) or gemination due to penultimate accent (Jacobi). *Bhaṇ-* 'to speak' *bhaṇai* may be after the ninth, *labh-* 'to get' *lambhai* after the nasal sixth,

*labbhai* passive with active meaning *kam-* 'to love' *kāmei* denominative in origin as in Sk, *kram-* 'to step' *kamasi* differing from Sk, *bhram-* 'to wander' *bhamasi* preserves an old conjugation

(iv) If the monosyllable root ends with a short vowel it is naturally gunated (full grade) *cyu-* 'to fall' *cavasi*, *plu-* 'to float' *pavasi*, *bhū-* 'to become' *bhavasi*, *hava-*, *hṛ-* 'to take away' *harasi*, *tṛ-* 'to cross' *tarasi*, *smṛ-* 'to remember' *sarasi*, *sumavasi*, *sru-* 'to flow' *savasi*. Older conjugational forms are preserved in *dhṛ-* 'to hold' *dharasi*; *mṛ-* 'to die' *marasi*, *vr-* 'to choose' *varasi*, *śṛ-* 'to move' *śarasi*, change of conjugation is met in, *ji-* 'to conquer' *jijasi* after the 9th

(v) A long vowel of the root remains unchanged. *jīu-* 'to live' *jīvasi*, *khād-* 'to eat' *khayasī*, *dhāv-* 'to run' *dhāvasi*, *bhāṣ-* 'to speak' *bhāṣasi*, *virādh-* 'to violate' *virāhasi*, *sev-* 'to serve' *sevasi*. Metrically long vowel is also kept, *takṣ-* 'to chop' *tacchasi*, *kamp-* 'to tremble' *kampasi*, *pragalbh-* 'to boast' *pagabbhasi*, *nind-* 'to blame' *nindasi*, *rakṣ-* 'to protect' *rakkhasi*, *śikṣ-* 'to learn' *śikkhasi*, *garj-* 'to roar' *gajjasi*

(vi) Weak grade, as in the 6th conjugation, is found in *bhāsi* 'to shine' *bhasasi*, *dhav-* 'to wash' *dhuvasi*, and *dhovas* after the secondary base *dhuva*. More regular than Sk are the forms *ehasi* (*ishate*) *sajjasi* (*sañj*, *sajasi*), *mi-* 'to close' has (*um*) *mullasi*

(vii) The roots with the thematic suffix *-sko-* (S *cch*) are *gam-* 'to go' *gacchasi*, and a generalised form *murch-* 'to fall in a swoon' *mucchasi*.

(viii) Forms of the reduplicated type are *pa-* 'to drink' *prvasi*, *sthā-* 'to stand' *citthasi*, and *śad* (I E. \* *sed*) 'to sit' *śiyasi*

(ix) Dissyllabic roots are *gai-* 'to sing' *igāyasi*, *dhyai-* 'to think' *jhyayasi*, *trai-* 'to protect' *tāyasi*.

167 (i) Roots of the sixth conjugation with a weak grade

base and the accented thematic suffix *ā* Identical with Sk. are *spṛśi* 'to touch' *phusai* (while *phāsai* after the first), *samkuc-* 'to contract' *samkucas*, *kṣp* 'to throw' *kṣvasi* *dis-* 'to point, *disai*, *uddisai* *likh-* 'to write' *likhai* (*lehai* after the first), *vis-* 'to enter' *visai*, *vyutsṛj-* 'to abandon' *vossrai*.

(ii) Change of conjugation is found in *truṣ-* 'to break' *\*tuṣtai*, *sphuṣ-* 'to burst' *\*phuṣtai* *vidh-* 'to pierce' *\*vijjhai*, all after the fourth, *miṣ-* 'to join' *melas* and *vidh-* 'to pierce' *vehai* after the first *gr* (*gar-*, *gira*) 'to swallow' *gilai* and *sphur-* (*sphar*) 'to throb' *phurai* are due to the effect of the original sonant becoming an independent syllable

(iii) Roots inserting a nasal are *lip-* 'to besmear' *limpai*, *lup-* 'to conceal' *lumpai*, *vid-* 'to get' *vindai*, *sic-* 'to sprinkle' *siñcas*, *muc* 'to release' *muñcas* (also *muyai*) *kṛt-* 'to cut' *kantai*, *viṣiñcas* *le* *विदिश्वर = le* *hete*

(iv) Roots with the suffix *-sko* are *iṣ-* 'to wish' *icchai*; *ṛ* (*ar*) 'to go' *acchai* (Pischel) or *ākṣeti* (Turner)

(v) Roots of the fourth conjugation with a low grade base with accent and suffix *ya* show the assimilation of the final consonant with the *ya* and palatalisation when the root ends with a dental *nṛt* 'to dance' *naccai*, *yudh* 'to fight' *\*yujjhai* *truṣ-* 'to break' *\*tuṣtai* *kup-* 'to be angry' *kuppai*, *lubh* 'to covet' *lubbhai*, *ruṣ* 'to be angry' *russai*, *rusai* *tuṣ* 'to be pleased' *tusai* *ṣuṣ-* 'to get dry' *russai*, *sūsai* *duṣ* 'to be soiled' *dusai* *dussai*, *kuṣ* 'to strike' *kuttai*, *krudh* 'to be angry' *kujjhai*, *kṣi-* 'to be afflicted' *kilesai* (with full grade), *grdh-* 'to covet' *gijjhai*, *budh-* 'to know' *\*bujjhai*, *sidh* 'to be accomplished' *\*sijjhai*

(vi) Of full grade are *hṛs-* 'to be delighted' *harisai* (Epic *harjats*), *ṣiṣ* 'to cling' *ṣilesai*, *iṣ* 'to go' *esai* *viṣj-* 'to let go' *visajjas*, of doubtful grade *man* 'to think' *mannai*, *naṣ* 'to be destroyed' *nassai*, *pad-* 'to step' *pajjai*, *mṛg-* 'to search' *maggai*, *vidh-* 'to pierce' *vindhai*

(vii) Dissyllabic roots with a weak grade or a lengthened grade may be found in *jan-* 'to be produced' *jai*, *jf-* 'to be old' *jirai*, *tam-* 'to be dark' *tamirai*

*viśram-* 'to rest' *vīsamai*, *klam-* 'to fade' *kīlammai*; *mad-* 'to be exhilarated' *majjai*

(viii) Differing from Sk. *śam-* 'to be pacified' *samai*, *mā-* 'to measure' *māyai*, *ālī-* 'to collect' *alliyai*

168 **ATHMATIC BASES** (i) Roots of the second conjugation of a bare base before the terminations are preserved in case of *-ā-* ending and fall under Class III. Others are thematised. Thus *sū-* 'to give birth' (*pa*)*ṣavai*, *hnu-* 'to conceal' *nīṇhavai*, *nīṇhuvai*; *rū-* 'to cry' *ruvai*, *royai* from the secondary base *ruv-*, *bhā-* 'to shine' (*pa*)*ṣāyāi*, *ś-* 'to lie down' *sayai*, *śtu-* 'to praise' *thuvai*, *śvai-* 'to breathe' *sasai*, *śśasai*, *śvap-* 'to sleep' *śuvai*, *śorai* from the secondary base *śuva*, *śās-* 'to sit' *aṇyāyāi*, *paśjuvāyāi*; *śās-* 'to rule' *sāyāi*, *jaḡ-* 'to keep awake' *jāgarai*; *vid-* 'to know' *veyai* (from the causal) *han-* 'to kill' *haṇai*

Roots in *ā* are optionally thematised: *ma* 'to measure' *māyai*, *vā* 'to blow' *vāyai*, *yā-* 'to go' *paṭṭiyai*; *khyā-* 'to tell' *agghāyai*, *āikkhai*

Dissyllabic roots are *rud-* 'to cry' *ruvai*, *royai*; *brū-* 'to speak' falls under C III

(ii) Of the third conjugation formed by reduplication we have *hā-* 'to abandon' *jahai*, *bhī-* 'to fear' *bīhai*, *bhāyāi* (Pischel derives *bīha-* from *bhīṣ*), *hu-* 'to sacrifice' *huṇai*, *ḡ-* 'to go' *ṇiyai*. Others ending in *-ā* in C III

(iii) Of the fifth conjugation (falling together with the 9th) *ci-* 'to collect' *cīvai*, *dhū-* 'to shake' *dhuvai*; *śru-* 'to hear' *śuvai*, *āp-* 'to obtain' *pāvai*, (also *pappai*, *pāvai*), *śak-* 'to be able' *sakuvai* (also *sakhai*), *śīf-* 'to spread' *śītharai*; *kr-* 'to do' *kuṇai*

(iv) Roots of the seventh conjugation have generalised the thematic form of the weak base *chid-* 'to cut' *chindai*, *bhaj-* 'to break' *bhañjai*, *bhud-* 'to break' *bhindai*, *bhuj-* 'to enjoy' *bhuñjai*, *juj-* 'to join' *juñjai* also *jujjai*, *rudh-* 'to obstruct' *rundhai*, *hims-* 'to kill' *hīmīai*, *abhyañj-* 'to bathe' *abbhangai*.



(v) Of the so-called eighth conjugation (originally a part of the 5th) we have only : *kṛ-* 'to do' *karas* (strong) *kurvas* (weak) and *kṣap-* 'to hurt' *chapas*.

(vi) Roots of the ninth conjugation are : *jñā-* 'to know' *jānas jānās*, *kṛ-* 'to buy' *kṣas* ; *pū-* 'to purify' *puṇas* ; *at-* 'to eat' *aṇhās* ; *grah-* 'to take' *geṇhās* ; *badh-* 'to bind' *bandhas*.

169 The origin of the forms of the present offers no difficulty. All of them are directly derived from Sk. Thus *bhavāmi* (*bhavāmi*) *bhavāmo* (*bhavamah*), *bhavasi* (*bhavasi*), *bhavaha* (*bhavatha*), *bhavas* (*bhavats*), *bhavanti* (*bhavanti*). The length of the vowel in the first person is due to the *o* of the thematic vowel *e/o*.

170 The root अस् 'to be' corresponds to Sk. forms :—

- I. p. (अहं) अस्मि, मि I am, (अग्हे) मो, सु we are.  
 II. p. (तुम्ह) अस्ति, सि thou art, (तुग्हे) त्य you are.  
 III p (सो, से, सा, तै) अस्ति he (ते, तामो, ताइ) सन्ति they are.  
 is etc.

Often the III. p. form *asthi* is generalised for all persons and numbers.

171 Conjugate : अहं चिह्नामि, अहं मातामि, अहं गण्नामि, अहं जानामि, अहं गरुणामि.

हणामो. जानसि. दुरुहन्ति, वससि. पडह. अरुहन्ति. पुरुणामि. कुसह. लिखह. भवसह. जानह. पावन्ति. रणामि. भागरुह जयह.

1. किङ्करी अहं खणह। 2. वाणरा रुक्सेसु वसन्ति। 3. गामेसु नरा सन्ति। 4. मो खग्गेण वर्यं हणह। 5. सियालो मण्णि' धितह। 6. सिहो मिगे भवसह। 7. मणस्सा मासन्ति। 8. तुग्हे मिग्गं सरह। 9. अग्हे सिलोमं भणामो। 10. वायसो सियालस्स विचारं जानह। 11. मिगो रण्णे रक्खस्स मुले चिह्णह। 12. सो इत्थेण भासे कुसह। 13. निवो वडेण जणवयं जयह। 14. पुत्तो आपरियं पमिणे' पुरुह। 15. दासो मारं वडह। 16. नरिय जोवस्स' नासो। 17. सुयणो न

कुप्यह । 18 चंदस्स किरणा अमयं सुचन्ति । 19 सील वरं कुलाभो  
दारिद्र्यं च रोगाभो ।

172 (I) They speak I go We run You kill I take  
Thou givest We ask They conquer It falls She lives  
They throw He moves You climb She eats It comes

(II) 1 I think 2 The lion eats men 3 The king  
lives in the city 4 The child runs fast 5 The  
teacher asks questions 6 The servant falls from the  
tree 7 Men come from the village 8 We go to the  
town<sup>4</sup> 9 He kills a dog with a stick 10 He climbs  
the tree 11 The child catches the ear of the horse  
12 The warrior discharges arrows

### LESSON THREE

173 Like Mas nouns Neu nouns in AMg also end in  
a i and u The terminations for those in -a are N A  
sing -m plu -m m Before the plu terminations the  
preceding vowel is lengthened The other terminations  
are the same as those of the Mas nouns (cf 148)

As regards origin the sing is identical with the Sk  
form (*vanam*) and the plu termination m is the same as  
Sk m (*phalam* = *phalam*) The other form *phalam* or  
*phala* offers difficulty Bloch Alsdorf and others accept  
the phonetic change of the loss of the nasal n and the  
nasalisation of the following vowel Gray suggests that  
*phala* comes from the Vedic plu *phala* + (i)m which is  
borrowed from nouns ending in u (cf *balim*) with  
analogical shortening of i or (u) m of pre Sanskrit as  
in Av

174 A Neu. noun like वन 'a forest' will be declined as follows :—

N.	वन	वनाद्, वनाणि
V.	वने	
A.	वने	वनाद्, वनाणि
I.	वनेण, वनेणं	वनेहि, वनेहि
Ab	वना, वनाओ	वनेहिंते
G.	वनेस्स	वनाण, वनाणं
L.	वने, वनेसि, वनेमि	वनेसु, वनेसु

175 CHANGE OF GENDER. Besides the usual neuter nouns in Sk. some vowel-ending Mas nouns show a plural form of the Neu. declension *guṇāṁ* 'virtues' (*guṇa*); *praṇḍāṁ* 'questions' (*praṇḍa*), *māsāṁ* 'months' (*māsa*); *phāsāṁ* 'touches' (*sparśa*); *rukkhāṁ* 'trees' (*vrkṣa*).

Fem. nouns becoming Neu are *taṇḍāṁ* 'barks' (*tvak*), *pāṇḍāṁ* 'shoes' (*pāṇḍā*), *paṇḍāṁ* 'row' (*paṇḍā*); *bhāmuhāṁ* 'eyebrows' (Pk. *bhāmuhā*)

BASES. Nouns ending in consonants become shortened by the dropping of the consonant *jaga* 'world' (*jagat*); *tava* 'penance' (*tapas*), *naha* 'sky' (*nabhas*), *ura* 'breast' (*uras*), *sira* 'head' (*siras*); *raya* 'dust' (*rajas*)

176 Like वन should be declined neuter nouns in the as:

उज्जाण	garden	पण	leaf	मन	mind
कम्म	deed	पाव	sin	मज्ज	wine ✓
गुण	virtue	पुण	merit	मस	flesh
गोह, घर	house	पुष्प	flower	रज	kingdom
दान	gift	पोथय	book	वीरिय	energy
देवडल	temple	फल	fruit	सुच	thread, ✓ passage
नह	sky	बल	power	सुवण	gold.

177 Present tense of roots of Class II. 1. Before the

174 A Neu noun like वन 'a forest' will be declined as follows —

N	वनं	वणाद्, वणाणि
V	वने	
A	वने	वणाद्, वणाणि
I	वनेण, वणेण	वणेहि, वणेहि
Ab	वना, वणाओ	वणेहिती
G	वनेस्स	वणाण, वणाण
L	वने वनेसि, वनेमि	वनेसु, वनेसु

175 CHANGE OF GENDER Besides the usual neuter nouns in Sk some vowel-ending Mā nouns show a plural form of the Neu declension *guḍāsm* 'virtues' (*guṇa*), *paṇṇāsm* 'questions' (*praṇa*), *māsāsm* 'months' (*masa*), *phāsāsm* 'touches' (*sparśa*), *rukkhāsm* 'trees' (*vykṣa*)

Fem nouns becoming Neu are *layāṇi* 'barks' (*tvak*), *paṇṇāṇi* 'shoes' (*pāduka*), *paṇṇāṇi* 'row' (*paṇkti*) *bhāmuhāsm* 'eyebrows' (Pk *bhāmuhā*)

BASES Nouns ending in consonants become shortened by the dropping of the consonant *jaga* 'world' (*jagat*), *tava* 'penance' (*tapas*), *naha* 'sky' (*nabhas*), *ura* 'breast' (*uras*), *nra* 'head' (*siras*), *raja* 'dust' (*rajas*)

176 Like वन should be declined neuter nouns in Mā as

उज्जाण	garden	पण	leaf	मन	mind
कम्म	deed	पाप	sin	मज्ज	wine ✓
गुण	virtue	पुण्य	merit	मस	flesh
गोह, घर	house	पुष्प	flower	रज	kingdom
दान	gift	पोथय	book	वीरिय	energy
देवउल	temple	फल	fruit	सुत्त	thread, ✓ passage
मह	sky	बल	power	सुवण	gold

177 Present tense of roots of Class II 1. Before the

of flowers to the god 4 He wishes (for) power and energy<sup>3</sup> 5 Birds fly in the sky 6 Wise men preach religion 7 The tree<sup>6</sup> has leaves, flowers and fruits 8 God punishes wicked men 9 Fools do not understand the meaning of books 10 I do not see flowers on the trees 11 The crow says to the jackal 'You do not speak the truth' 2 You want my food

## LESSON FOUR

182 Feminine nouns end in आ इ ई उ or ऊ All of them are declined similarly except in the case of L sing where nouns ending in इ and उ have an additional form with the termination अलि

As compared to Mas and Neu nouns the endings of the Fem nouns appear to be numerous But there is no real distinction between : u and i u Nor do these endings preserve any different types of declension There is no predominant type as in case of Mas -a and the system of Fem declension is the result of the interaction of all the types

183 The terminations for the Fem nouns are Sng N — A m V —, e, I -e Ab -o e G -e L -e m; Plu. N —, -o A —, -o V — -o I hi him Ab hinto G na gam, L su sum Before the termination of the A sing the long vowel of the stem is shortened as it is followed by an anusvara

184 The full declension of a feminine noun ending in आ like माला a garland will be —

Besides these three types of verbs other roots have analog cally taken place in this class. Thus from the first conjugat on we find *dhareṣi* (*dhv*) *sumareṣi* (*smv*) *kameṣi* (*kam*) *nameṣi* (*nam*) *rakkheṣi* (*rakṣ*) from the second *uttheṣi* (*uttha*) *thupreṣi* (*stu*) from the third *bhikreṣi* (*bhī*) from the fifth *paveṣi* (*prap*) from the eighth *kareṣi* (*kar*). In some of these cases the original long syllable must have helped the presence of -e (*karotsi kareṣi prapnoti paveṣi*)

179 ADDITIONAL FORMS I sing *jaṣmiṣi jaṣami saḥami haṣami* etc where the second syllable is weakened Plu *haṣamu haṣama accemi accimo jampimo candimo, scchamu* etc where either the second or the third syllable is weakened II p sing *jaṣasi* (survival of Sk) III p *acchaham adhahāḥ paṇṇaḥ* all suggest ag borrowal from Apsbhramāḥ or the popular language

180 (I) Decline in full पुष्पं पुष्पं उज्ज्वलं सुवर्णं

(II) मंसेण पहाई पाव बालस्स चारियाणं रत्तांसि नहेण सुतेसुं मज्झ देवउल्लाभी गेहेहिंती सुणेहिं

(III) 1 मोरो निवस्स उज्जाने वसइ। 2 बालओ पहाई गणेइ। 3 रुक्खाओ फल पइइ। 4 फलं च पुष्पं च रुक्खाणं अलकारा<sup>1</sup>। 5 पावकम्म करेइ दुज्जणो न प लजइ। 6 लोप पुणेहिंती<sup>2</sup> पावाइ अहिगाई। 7 समणो मज्झं च मंसें च न भवत्सइ। 8 अरहंती धम्म भासइ गणहरा त सुणेन्ति। 9 बालओ नयरं वण्णेइ। 10 तुम्हे फलाइ गेण्हेइ। 11 आचरिओ देवउल्लं पविसइ। 12 अहं उज्जानं गच्छामि। 13 भूयो चोरे वण्णेइ। 14 पुरिसो सुवर्णं तोलेइ। 15 सँहे मियाणं<sup>3</sup> पवरे। 16 कमलाइ कइमे समयति न हु होन्ति मलिगाइ। 17 सायसो वणं पविसइ।

181 (I) Of the mind Flowers With leaves Of the thread To the temple In the kingdoms From the sky With power Of the deeds

(II) 1 The houses of the monkeys are on the trees  
2 There are trees<sup>4</sup> in the garden 3 He gives a garland

<sup>1</sup> 335

<sup>2</sup> 382

<sup>3</sup> 387

<sup>4</sup> Make 'trees' the subject

*nindā* 'blame' (*nind ā*), *samkā* 'doubt' (*ṣaṃk-ā*), *himsā* 'killing' (*hims ā*), *khamā* 'forgiveness' (*kṣam ā*), *bhāsā* 'speech' (*bhaṣ-ā*), *sevā* 'service' (*sev-ā*), *cintā* 'thought' (*cint-ā*), *bhikkhā* 'begging' (*bhikṣ-ā*) with the suffix *-yā* 'orjā' 'learning' (*vid yā*) *bhāṣyā* 'wife' (*bhār-yā*); *seṣṣā* 'bed' (*śay-yā*), other rare suffixes, *veyaṇā* 'pain' (*ved-ana*), *gāhā* 'verse' (*gā-thā*) *taṇhā* 'thirst' (*tṛṣṇā*), *jonhā* 'moon light' (*jot-snā*) *māyā* 'measure' (*mā trā*)

With the FEMININE SUFFIX *-ā* are formed feminine adjectives like *pāvā* 'sinful' (*pāva*), *taruṇā* 'young' (*taruṇa*) etc. The abstract suffix *-tā* *devayā* 'deity' (*deva tā*), the suffix *-ikā* (as feminine for *-aka*) *kumārīgā* 'girl' (*kumāra*) *ajṣyā* 'grandmother' (*āryikā*), *ājīvīyā* 'mode of life' (*ājīvīkā*), *gaṇīyā* 'courtesan' (*gaṇīkā*), *culīyā* 'crest' (*cūlikā*) Differing from Sk *mahāṣyā* 'great' *ammayā* 'mother', *cirāṇā* 'of long life', *abhatthapīyā* 'request', *nattupīyā* 'grand daughter', *māgahā* 'belonging to Magadha'

188 ADDITIONAL FORMS In the singular *mālā* is often weakened into *mālā*. In the L. Plu we have *hatthuttaraham*, *gimhāham*, *viśāhāham* all of which could be considered as forms of I plu used as L. or from Apabhraṃśa or popular language

189 ORIGIN Fully agreeing with Sk are N sing *mālā*, plu *mālā* (*malah*), V sing *māle* A sing *mālam* (*malām*), I plu *mālāham* (*malābhāh*) G plu *mālanam* (*mālanam*), L. plu *mālāsu* (*mālāsu*) N V A plu form *mālāo* after the forms of *-i* and *-u* endings. Pali *matīyo* (Sk *matayah*) with the lengthening of the vowel after the analogy *matī*: *matīyo*, *mālā* *malāyo* Pk *mālāo* Gray suggests that *is* is *mālā* and the consonantal ending as Ab sing *mālāo* is analogical after *devao*. Ab plu *mālāhinto* is composite as *devahinto*. I G L. sing *mālāe* is according to Pischel, Bloch, Geiger the D G *malayan* of the Brahmanas and Upaniṣads used as G. Alsdorf suggests that *malae* is a phonetic variant of *malāya* which is older and in agreement with Pali *kaṣṣāya*. This form may have arisen by rhythmic change like *mupīṇā* - *mupīṇa* *sāhūṇā*, *sāhūṇa* of Mas. nouns

N.	माला	माला, मालाओ
V.	माले, माला	माला, मालाओ
A.	माले	माला, मालाओ
I.	मालाए	मालाहि, मालाहिं
Ab	(मालाए), मालाओ	मालाहिन्तो
G.	मालाए	मालाण, मालाण
V.	मालाए	मालासु, मालासुं

Similarly are to be declined other Fem. nouns ending in आ—

उग्हा	heat	देव्या	deity	मज्जाया	limit
कन्या	daughter	महसाला	theatre	रुप्या	creep
किंवा	compassion	नावा	boat	वेला	time
गंगा	Ganges	पया	subjects	साला	school
छाया	shade	पूया	worship	साहा	branch
जडणा	Jumna	भज्या, भारिया	wife	सेना	army.

185 CHANGE OF GENDER. Masc. nouns ending in consonants become Fem. along with a change in the final (cf Sk. *śīman* m. *śīmā* f.) *addhā* 'way' (*adhvan*); *sembh* 'mucus' (*śleṣman*); *umhā* 'heat' (*uṣman*), the change of gender being caused by the N. sing. ending in—*ā* *gimh* 'summer' (*grīṣma*) *hemantā* 'winter' (*hemanta*) due to the association with *vāsā* 'rainy season' (*varṣā*); *garim* 'greatness' (*garīman*).

186 THE THEMES are either shortened forms : *suman* 'of good mind' (*sumanas*); *accharā* 'divine damsel' (*apsaras*) *parisā* 'assembly' (*parīṣad*) or extended forms : *sariy* 'river' (*śarī*); *cirāyā* 'of long life' (*cirāyujī*); *āṣī* 'blessing' (*āśī*); *disā* 'direction' (*diś*); *vāyā* 'speech' (*vāc*) *girā* 'words' (*gī*); *sampayā* 'wealth' (*sampad*); *chuh* 'thirst' (*kṣudh*).

187 OF THE PRIMARY DERIVATIVES only few are felt as such : root-nouns *middā* 'sleep' (*mīdrā*) *payā* 'subject' (*prajā*) *pahā* 'light' (*prabhā*). The use of the suffix -*ā* is frequent : *kīḍā* 'sport' (*kṛīḍ-ā*), *dayā* 'compassion' (*day-ā*).



*mindā* 'blame' (*mind ā*), *samkā* 'doubt' (*ṣapṣ ā*) *ḥimsā* 'killing' (*ḥims ā*), *khamā* 'forgiveness' (*ḥṣam ā*), *bhāṣā* 'speech' (*bhaṣ-ā*), *sevā* 'service' (*sev-ā*), *cintā* 'thought' (*cint-ā*), *bhikkhā* 'begging' (*bhikṣ-ā*) with the suffix *-yā* 'cīṣā' 'learning' (*vid yā*) *bhājā* 'wife' (*bhār-yā*); *sejjā* 'bed' (*ṣay yā*), other rare suffixes, *veyaṇā* 'pain' (*ved-ana*), *gāhā* 'verse' (*gā-thā*), *taṇhā* 'thirst' (*trṣ ṇā*), *joṇhā* 'moon light' (*ṣot-inā*), *māyā* 'measure' (*mā tra*)

With the FEMININE SUFFIX *-ā* are formed feminine adjectives like *pāva* 'sinful' (*pāva*), *taruṇā* 'young' (*taruṇa*) etc. The abstract suffix *-tā* *devatā* 'deity' (*deva-ta*) the suffix *-ikā* (as feminine for *-aka*) *kumārīka* 'girl' (*kumāra*) *aṣṣiyā* 'grandmother' (*āryska*) *aṣṣiyā* mode of life' (*aṣṣika*), *gaṇiyā* 'courtesan' (*gaṇikā*) *culiyā* 'crest' (*culika*) Differing from Sk *mahatīyā* 'great' *ammayā* 'mother', *cirāsa* 'of long life', *abbhatthapīyā* 'request', *cirāsa* 'of daughter' *māgahā* 'belonging to Magadha', *nattupīyā* 'grand

188 ADDITIONAL FORMS In the singular *mālā* is often weakened into *mālāḥ*. In the L. Plu we have *hatthuttaraṇṇam*, *gimhāṇṇam*, *viśāhāṇṇam* all of which could be considered as forms of I plu used as L. or from Apabhraṃśa or popular language

189 ORIGIN Fully agreeing with Sk are N sing. *mālā*, plu *mālā* (*malah*) V sing *māle* A sing *mālam* (*malām*); I plu *mālāṇṇam* (*malabhiṇ*), G plu *mālāṇṇam* (*malanām*); plu *mālāsu* (*mālāsu*) N V A plu form *mālāsu* after the lengthening of the vowel after the analogy *matīyo*, *mālā* *mālāyo* Pk *mālāo* Gray suggests that it is analogical after *devāo* Ab. plu *mālāṇṇam* is composite as *devehinto* I G L sing *mālā* is according to Pischel, Bloch Geiger the D G *malaya* of the Brahmanas and Upaniṣads used as G Als Dorf suggests that *malae* is a phonetic variant of *mālāya* which is older and in agreement with Pāli *kaṇṇāya*. This form may have arisen by rhythmic change like *mupīṇā* : *mupīṇa*, *saṇṇā*, *āṇṇā* of M<sup>o</sup>

is valuable 8 The tree<sup>1</sup> has long branches green leaves and sweet fruit 9 The beautiful girls dance in the theatre 10 Sita is the wife<sup>2</sup> of Rama 11 The worship of the gods is meritorious 12 The boat sinks in the deep ocean

## LESSON FIVE

196 Mas nouns ending in *i* and *u* take the following terminations S ng N — V — A — m I *ṇa* Ab *ṇo* n G *ṇo* *ṇa* L *ṇsi* *ṇmi* Plu N V A *ṇo* m I *ḥi* *-him* Ab — *ḥinto* G *ṇa* *nam* L *su* *sum* Before the terminations of N and V plu *ṇo* A sing *m* Plu *ṇo* I s ng *ṇa* Ab G sing *ṇo* *ṇa* and L sing *ṇsi* *ṇmi* the preced ng vowel is short while in all other cases it is long

197 The full declension of a Mas noun in *ḥ* like अग्नि 'fire' will be —

N	अग्नी	अग्निणो अग्नीभ्यो
V	अग्नि	अग्निणो अग्नीभ्यो
A	अग्नि	अग्निणो अग्नीभा
I	अग्निजा	अग्नीहि अग्नीहि
Ab	अग्निणी अग्नीभ्यो	अग्नीहितो
G	अग्निणो अग्निभ्य	अग्नीण अग्नीणं
L	अग्निंसि अग्निभि	अग्नीसु अग्नीसु

A Mas noun ending in *u* is वात wind

N	वात	वातना वातवो
V	वात	वातणो वातवो
A	वात	वातणो वातवो

I	वाडणा	वाडहि, वाडहिं
Ab	वाडणी, वाडओ	वाडहिंतो
G	वाडणी, वाडस्स	वाडण, वाडणं
L	वाडसि, वाडमि	वाडसु, वाडसु

198 Few other nouns of -s and -u endings have become Mas. Thus *āu* 'water' (*āpas f*), *teu* 'fire' (*tejas n*) *vacu* 'words' (*vacas n*)

The THEMES are taken from the final consonantal endings as well, mostly by dropping the final consonant *hatthi* 'elephant' (*hastin*), *tavass* 'ascetic' (*taṭastin*), *nāp* 'knower' (*jñānin*), *mehav* 'wise' (*medhavin*), *bambhayari* 'celibate monk' (*brahmacārin*), *pakkh* 'bird' (*pakṣin*), *sam* 'lord' (*svāmin*) *sasi* 'moon' (*śaśin*), *oyam* 'full of vigour' (*ojasvin*), *teyam* *jasam* etc *cakkavat* 'sovereign king' (*cakravartin*), *man* 'minister' (*mantrin*), *dand* 'staff bearer' (*dandin*), *sakkh* 'witness' (*sākṣin*), *jo* 'star' (*jyotiḥ*), *hav* 'oblation' (*havis*), and compounds with -*jña* 'to know' like *savvanu* 'omniscient' *vinnu* 'knower' etc. The weak base is found in *viu* 'knower' (*vidus*)

199 Few DERIVATIVES are apparent in these types of nouns. Root-nouns may be found in *vihs* 'fate' (*vi-dh*); *sandh* 'joint' (*san-dh*), *pahu* 'lord' (*pra-bhu*) *nā* 'relative' (*jñā-ti*), *vaph* 'fire' (*vah-nti*), *jantu* 'animal' (*jan-tu*), *maccu* 'death' (*mrt-tyu*), *vāu* 'wind' (*cā-tyu*), and a few others

200 ADDITIONAL FORMS I sing *atthiṇa*, *muṭṭhiṇa* after the analogy of *deveṇa*, L sing *rāo* (*rātrau*), *ghimsu* (*grīṣme*) as survivals from Sk V sing *gahāvai*, *muṇi*, *jambū* with the *plu* of the final, N V A *plu* *aggī*, *vāu*, *vāavo* *risao*, *bahave* (always so), *girisu*, *vagguhim* etc preserve the original short vowel in verses, Ab sing. *aggīu* *vāuu* show the weakening of the finals

201 ORIGIN Agreeing with Sk are *aggī* (*agnih*) *vāu* (*cāyuh*), *aggim* (*agnim*) *vāum* (*cayum*), *aggīṇā* (*agnina*) *vāuṇā* (*cāyuna*) *aggīhi* (*agnibhih*), *vāūhi* (*cayubhih*), *aggīṇam* (*agninām*) *vāūṇam* (*cayūnām*) N. A *plu* *aggīo*,

*aggiō*, *vāūō* from the fem declension like *maio*, A<sup>h</sup> G. sing. *aggiō* *vāūō* from the consonantal declension of words like *balin* (*balinah*), G. sing *aggiṣṣa* etc from the -a-declension; L. sing. *aggiṣṣi* *aggiṣṣim* etc. from the pronominal declension or after the analogy of the -a-declension, Ab sing *aggiō* from the adverbial -*tas* with analogical lengthening cf. Pali, *cakkhuto*, N A plu *aggiṇo* from the -*ṇ* declension, L plu *aggiṣu*, *vāusu* after the analogy of *aggiṇu*, *aggiṇam*, or after *devesu*.

202 Other Mas. words to be similarly declined are :

इमि	sage	पहु	lord	रवि	sun
उसु	arrow	पेपु	brother	रिड	enemy
कइ	poet	बाहु	arm	विहि	fate
सेड	fire	भिवसु	monk	ससु	enemy
मिहि	store	मरु	death	साहु	monk
पइ	husband	मणि	jewel	सेड	bridge
पवित्र	bird	मुणि	sage	इसि	elephant.

203 In A Vg the past tense of all the verbs is formed by adding the terminations \*

I, II, III, p. इत्या (इसित्या) इत्सु (इसित्सु)

It should be noted that these two forms are used for all the persons Similarly from other roots are formed :

संपन्न	to obtain	संपन्नित्या	संपन्नित्सु
रीय	to like	रीइत्या	रीइत्सु
पूत	to beg	पूतित्या	पूतित्सु
रीय	to wander	रीइत्या	रीइत्सु
विहर	to live	विहरित्या	विहरित्सु
भुज	to eat	भुजित्या	भुजित्सु
सव	to serve	सेवित्या	सेवित्सु

204 ORIGIN. Both these forms are originally of aorist. The singular termination -*stthā* or -*sttha* may come from the Sk -*stta* of the III. p. sing. Ātmanepada of the -*st* aorist. The form with the dental instead of the expected cerebral

leads Pischel to doubt the derivation. The plu. *-imsu*, according to Pischel, Geiger, comes from *-iṣuḥ* of the III p plu Parasmaipada of the *-iṣ* aorist. Gray explains the presence of the nasal as due to the contamination of *\*avattum* and *avattisum* (cf Sk *avartanī avartīṣur*) : c. of the *-a*-aorist and the *-iṣ*-aorist. For the dental of the singular Bloch suggests the influence of *-ttha* of *as-* or according to Smith it = due to the contamination of the thematic aorist.

205 All the three types of past tenses of Sk have left a few oft-used forms in AMg which are used in nearly all the persons and numbers thus suggesting that their original value is fully lost. The augment is kept in a few cases.

(1) IMPERFECT *as-* 'to be' *āsi, āsi*. Use *ke aham āsi* 'Who was I?' *amhe āsi* 'we were' *çattāsi mittā āsi* 'had four friends' *bru-* 'to speak' *abbavi*. Use *bālā smam vajanam abbavi* 'the ignorant men spoke these words'.

AORIST. Beside the regular forms I p sing *kṛ-* 'to do' *akarissam*, *pracch-* 'to ask' *pucchissam*. II p sing *kṛ akāsi akāsi*. Use *jamaham puram akāsi* 'which I did formerly' *jahā tayaṃ purā kammam akāsi* 'as we did the Kamma before', *vad-* 'to speak' *vajāsi* (like Pali *agamāsi*) III p sing *akāsi, akāsi, sthā-* 'to stand' *jhāsi, car-* 'to move' *acāsi, kath-* 'to tell' *kahesi, bhū-* 'to become' *bhūsi, ahesi*. I p plu *cas-* 'to live' *vucchamu* III p plu *vajāsi*. From causal base a form of the *s*-aorist *pacāceti*.

(111) PERFECT. *āhu, udāhu* and analogical *āhamasu* used for sing and plu as well.

206 More often the meaning of the past tense in AMg is expressed by using the past passive participle. It is formed by adding the termination *इय* to the root. So from the following roots.

हस	to laugh	हसिय	laughed
मज्ज	to speak	मज्जिय	spoken
पुच्छ	to ask	पुच्छिय	asked

रक्ख to protect	रक्खिय protected
चिंत to think	चिन्तिय thought
भक्ख to eat	भक्खिय eaten
पढ to fall	पडिय fallen

207 In many cases, however, the Sk. form of the past passive participle is changed according to the ordinary rules of phonology. The following are the most important of such forms :

गम to go	गय कर to do	कय, कड, दे to give	दिअ
जाण to know	जाय आरभ to begin	आरद ने to carry	नीय
छिद् to cut	छिअ यध to bind	बद सर to die	मय
रुह to obtain	रुद पय ✓ to cook	पक् पास to see ✓	दिह
गा to sing	गीय नस to vanish	नह पविस to enter	पविह
पाव to obtain	पक् तर ✓ to cross	तिण्ण चिह to stand	ठिय
सुण to hear ✓	सुय चव ✓ to fall	चुय बंध to bind	बद
हण to kill	हय डह to born	दहु वय to speak	मुत्त

208 The PAST PASSIVE PARTICIPLE forms of Sk formed by the accented suffix *-īd* and preceded by the vowel *-i-* are generalised in AMg so as to give rise to the regular mode of formation. But as in Sk many of the past participles had assumed the value of nouns and adjectives and were not felt as verbal forms, most of them were directly taken over in AMg. with the necessary phonetic changes.

(i) With the suffix *-īd* and the weak grade of the base:

(a) roots ending in vowels *kṛ-* 'to do' *kaya*, *kada* ; *kṛī-* 'to buy' *kīya*, *gai-* 'to sing' *giya* *cyu-* 'to fall' *cuya* ; *jā-* 'to be burn' *jāya*, *yā-* 'to go' *jāya*, *ji-* 'to conquer' *jiya*, *dhyai-* 'to think' *jhāya*, *sthā* 'to stand' *ṭhiya*, *snā-* 'to bathe' *phāya*, *dhu-* 'to shake' *dhuya*, *jñā-* 'to know' *nāya*, *nī-* 'to lead' *nīya*, *pā-* 'to drink' *pīya*, *bhī-* 'to fear' *bhīya*, *bhū-* 'to become' *bhūya*, *mṛ-* 'to die' *māya*, *vā-* 'to blow' *vāya* ; *śru-* 'to hear' *suya*, *hṛ-* 'to take away' *haya*, *haḍa* ,

(b) roots ending in surd consonants: *ājñāp-* 'to order' *ānatta*, *kpp-* 'to throw' *khutta*, *sthāp-* 'to place' *thaviya*, *tap-* 'to heat' *tatta*; *prāp-* 'to get' *paṭṭa*; *pravṛt-* 'to start' *payatta*, *pavattā*, *pracch-* 'to ask' *puttha*, *muc-* 'to release' *mutta*; *lup-* 'to conceal' *lutta*, *vṛt-* 'to turn' *vaṭṭa*, *vijñāp-* 'to request' *vinnaṭṭa*, *svap-* 'to sleep' *sutta*; *vac-* 'to speak' *vutta*,

(c) roots ending in sonants *aparadh-* 'to be guilty' *avaraddha*, *ārabh-* 'to begin' *araddha*, *ādhatta*, *krudh-* 'to get angry' *kuddha*, *grāh-* 'to be attached' *giddha*, *gadhiya*; *śyaj-* 'to abandon' *caṭṭa*, *yuj-* 'to join' *jutta*, *pavutta*, *badh-* 'to bind' *baddha*, *budh-* 'to know' *buddha*, *bhuj-* 'to enjoy' *bhutta*, *raj-* 'to colour' *ratta*, *rudh-* 'to obstruct' *ruddha*; *labh-* 'to get' *laddha*, *vidh-* 'to pierce' *viddha*, *sidh-* 'to accomplish' *siddha*, *iudh-* 'to purify' *suddha*, *han-* 'to kill' *haya*,

(d) roots ending in nasals *kam-* 'to love' *kanta*; *krām-* 'to step' *kanta*, *kamiya*, *klām-* 'to languish' *kīlanta*; *khan-* 'to dig' *khāya* *gam-* 'to go' *gaya*, *dam-* 'to control' *danta*, *nam-* 'to bend' *naya*, *ram-* 'to take delight' *raya*;

(e) roots ending in sibilants: *upaviś-* 'to sit' *uvavitttha*, *hrs-* 'to drag' *kaddha* *klis-* 'to be troubled' *kilitttha*, *gaveś-* 'to seek' *gavitttha* *tras-* 'to frighten' *taṭṭha*, *śus-* 'to be satisfied' *ṭutttha*, *damś-* 'to bite' *daṭṭha*, *dṛś-* 'to see' *diṭṭha*, *naś-* 'to vanish' *naṭṭha*, *praviś-* 'to enter' *paṭṭha*, *muś-* 'to rob' *muttha*, *ruś-* 'to be angry' *ruṭṭha*; *vṛś-* 'to rain' *vutttha*, *lās-* 'to rule' *ṣitttha*,

(f) roots ending in *h*: *grāh-* 'to take' *gāhiya*; *guh-* 'to conceal' *gūḍha*, *dah-* 'to burn' *daddha* *muh-* 'to be deluded' *mūḍha*, *ruh-* 'to grow' *rūḍha*, *lih-* 'to lick' *liḍha*, *vah-* 'to carry' *vūḍha*, *sah-* 'to bear' *sodha*.

(ii) With *-ta* differing from Sk *las-* 'to desire' *laṭṭha*; *vas-* 'to live' *vaṭṭha*, *frut-* 'to break' *ṭutta*, *samlap-* 'to converse' *samlatta*

(iii) With *-sta* from the present base *tras-* *taṭṭya*; *tap-* *taṭṭya*, *yaj-* *jaṭṭha*, *samavasṛ-* *samosariya*, *vismṛ-* *vissariya*, *ś-* *icchiya*, *pracch-* *pucchiya*.

(iv) With *-na khid-* 'to become exhausted' *khinna*, *ci* 'to collect' *ciṇṇa*, *chad* 'to cover' *channa*, *chud* 'to cut' *chinna*, *ḥ* 'to grow old' *ḥinna*, *ḥuṇṇa*, *ṭ-* 'to cross' *tinna*, *da* 'to give' *dinna*, *palaya* 'to run away' *palāṇa*, *prapad* 'to get' *pavanna bhaj-* 'to break' *bhagga bhid-* 'to break' *bhinna rud* 'to cry' *ruṇṇa*, *lag* 'to stick' *lagga*, *ṣak* 'to be able' *sakka ha-* 'to abandon' *hīṇa*

(v) Substitutes *pac-* 'to cook' *pikka*, *sphut* 'to bloom' *phulla*

209 The use of the p p p depends upon the nature of the verb

(i) If the verb is transitive the logical subject is put in the Inst, the object in the Nom and the participle agrees with the object in number and gender वणीमग्नौ भक्षं भक्षितम् । The food was eaten by the beggar = the beggar ate the food वग्धेन मिमो दिदौ । The tiger saw the deer. ज्यूगो फलाइ नीयाइ । The fox took off the fruits

(ii) If the verb is intransitive the subject is put in the Nom and the participle agrees with it in number and gender स गमो । He went रामो नगरात्तो पयिओ । Rāma started from the town

(iii) Sometimes the object is suppressed or the whole sentence forms the object of a verb when the participle is put in the neutre gender and singular number तेन चित्तिर्य । He thought रामेन भणिय । Rāma spoke इह पुत्ते महेसिणा । Thus it was said by the great sage

210 Compare the following active and passive constructions in the past tense and p p p respectively

i मणुत्ता भणिसु । मणुत्सेहि भणिये ।

ii कइं फलं भक्षितया । कइणा फलं भक्षितम् ।

iii गणी घम्म भासित्था । गणिणा घम्मो भासितो ।

iv इसिणो वयाइ पालिसु । इसीहि वयाइ पालियाइ ।

For the uses of p p p cf 445 450



211 (I) Decline in full मुनि, हरिय, मञ्जु, साहु

(II) 1 सियालेण मञ्जो<sup>1</sup> हत्थी दिट्ठो। 2 साहुणा चित्ति<sup>2</sup>। 3 हसिणा मक्खो लद्धो। 4 सिहो आगमो। 5 जू<sup>3</sup> पराहया पण्डवा वर्ण गच्छि<sup>4</sup>सु। 6 गुरणा भणिय। 7 तेण कालेण तेण समण<sup>5</sup> कुण्डगामे नयरे सिद्धत्थो नाम<sup>6</sup> सत्तिभो होत्था। 8 सो य समणस्स महावीरस्स जणभो भासि। 9 अइयम्मि कालम्मि करैहि समुदे एगो दीहो सेउ वद्धो। 10 रामेण रावणो पराहो। 11 ईसरेण कदे<sup>7</sup> छोए। 12 मणिया निवेण देवी। रायहंसो विष सब पुत्तो होइ। पडिसुय दवीए। परितुट्ठा चित्तण। अहंत्तो की वि<sup>8</sup> कालो। जाओ तीए दोहलो। संपादिओ सो निवेण। पसूया पसा। जाओ दारगो कय बद्धावणय। कय नाम<sup>9</sup> रायहंसो सि।

212 1 Sages performed penance 2 The jewel fell into the ocean 3 The fire burnt the forest, birds, beasts and trees 4 The monk preached religion 5 He sang a song 6 People asked questions to the ascetic 7 The king thought of the causes of the battle. 8 He cut the head of the enemy with the sword 9 The poet praised the merits of the king 10 The sage obtained liberation

213 Use the past passive participles in the following sentences 1 पई मज्जाए विउल्लई अलेकाराई देइत्था। 2 जणा पेक्खणा गच्छि<sup>1</sup>सु। 3 पवित्तणो आगासे उट्ठि<sup>2</sup>सु। 4 सेणा दियस्स पोय हरि<sup>3</sup>सु। 5 समणा कदिणेण तवेण देवा सिद्धा य भवि<sup>4</sup>सु।

214 Put the following sentences in the active voice - 1 महावीरेण संसारसागरो तिण्णो। 2 भिस्सु नयरीए उज्जाणे ठिभो। 3 कण्हेण सर्गरे अल्लकारेहि विभूसिय। 4 मिगा गहणे रण्णे पलाह्या। 5 रामेण केगईए आजा पालिया।

## LESSON SIX

215 Neuter nouns ending in इ and उ are declined like the corresponding Mas nouns except in the N. V. and A.

N. A.	दहि	V.	दहि	दहीइ, दहीणि
N. A.	महु	V.	महु	महूइ, महूणि

In all the remaining cases they have the same forms as Mas. nouns ending in इ and उ (cf. 197).

Other nouns are -

अक्षि	eye	दाव	wood	वारि	water
असु	tears	धनु	bow	सप्पि	ghee
जाड	life	रेणु	dust	सालि	rice
वसु	eye	वसु	object		

216 A few masculine nouns have become neuter, *sālipā* 'rice' (*sāli*), *vīhīpā* 'rice' (*vīhi*), *heṭṭim* 'causes' (*hetu*)

A number of Neuter nouns are included in this type by dropping their final consonant, *cakkhu* 'eye' (*cakḥu*), *āyu* 'life' (*āyus*), *dhanu* 'bow' (*dhanus*) *sappi* 'ghee' (*sarpis*)

As regards origin the Plu forms show the normal development met with in nouns ending in -a. The singular forms with the anusvāra *daḥim*, *maḥim* are either due to analogy of *vaṇam* or are due to the nasalisation of the final vowel, a beginning of which is found in the *anunāsika* preached by Pāṇini in such cases (Sk *dadhī*, *madhū*)

## 217 FORMATION OF THE FUTURE

The first set of terminations of the future are :

I p.	इस्सामि, इस्स	इस्सामो
II p.	इस्ससि	इस्सह
III. p	इस्सइ	इस्सन्ति

It will be seen that the terminations of future are formed by prefixing to the terminations of the present the

characteristic future mark *-issa-* corresponding to Sk *īṣya-*. Like Sanskrit the *-i-* may be dropped after stems ending in *-e-* and *-o-* (*nessāmi*, *nessāmi*, *hossāmi*, *hoissāmi*) while *i* is retained unlike Sk after stems ending in *-ā* (*ṭhāissāmi* Sk. *dāsyāmi*). The reason for this distinction is to be found in the fact that while *-e-* and *-o-* can be pronounced short before the conjunct *-ssa-*, *ā* could not be so pronounced without modifying the appearance of the root (*\*ṭhāissāmi*). This is the commonest method of forming the future in AMg.

218 The future forms of a root like कर 'to do' will be —

I. p	करिस्सामि, करिस्सं	करिस्सामो
II. p	करिस्ससि,	करिस्सह
III. p	करिस्सह	करिस्सन्ति

The base used in forming this future is nearly identical with that of the present. Thus *j-* 'to conquer' *jissasai*; *bhū-* 'to become' *bhavisasai*, *hossai*, *hokkhasai*, *vihar-* 'to wander' *viharissasai*, *i-* 'to cross' *tarissasai*, *gam-* 'to go' *gamissasai*, *gacchissasai*, *stha-* 'to stand' *cississasai*, *ṭhāissasai*; *prekṣ-* 'to see' *pekkhissasai*, *pecchissasai*, *labh-* 'to get' *labhissasai*, *pracch-* 'to ask' *pucchissasai*, *pravi-* 'to enter' *patississasai*, *pravraj-* 'to become a monk' *patvassissasai*, *prajan-* 'to give birth' *paṇassissasai*, *dā-* 'to give' *dassissasai*, *pratjā-* 'to renounce' *paccekkhissasai*, *nirud-* 'to extinguish' *niruddassissasai*, *i-* 'to go' *essāmi*, *vid-* 'to know' *vedissasai*, *iraddhā-* 'to put faith' *saddhassasai*, *ci-* 'to collect' *cississasai*, *śru-* 'to hear' *suṇissasai*, *prāp-* 'to obtain' *pāṇissasai*, *bhid-* 'to break' *bhiddissasai*, *kr-* 'to do' *karissasai* (*vi-* 'to produce by magic' *viṇissasai*), *jā-* 'to know' *jāṇissasai*, *grah-* 'to take' *geṇhasasai*, *badh-* 'to bind' *bandhissasai*, *bha-* 'to speak' *bhaṇissasai*.

219 Another method of forming the future is to add the following set of terminations

I. p.	इदिमि, इहामि	इदिमो, इहामो
II p.	इदिसि,	इदिह
III p.	इदिह	इदिन्ति

These terminations are formed by prefixing *-shi-* to the terminations of the present. In all probability it represents a phonetic variation of *-ssa-* which arose by simplification and change of *-s-* to *-h* beginning with roots ending in long vowels. When the root ends in a long vowel the terminations drop their initial *s-*. The forms like *nehsmi*, *nehsmo* go back to *neśyāmi*, *neśyāmah*, the *-y* explaining the presence of *s-*.

## 220 The future forms of a root like पास 'to see'

I. p.	पासिहिमि, पासिहामि	पासिहिमो, पासिहामो
II. p.	पासिहिषि	पासिहिह
III. p.	पासिहिद्	पासिहिमि

and of a root like ने 'to lead'

I. p.	नेहिमि	नेहिमो
II. p.	नेहिषि	नेहिह
III. p.	नेहिद्	नेहिमि

221 Forms of this future are *ni-* 'to lead' *nehmi*, *bhū-* 'to become' *bhavishmi*, *ho-* 'to cross' *tarishmi*, *ga-* 'to sing' *gāhmi*, *g-* 'to go' *acchishmi* (?) *gam* 'to go' *gamishmi*, *gacchishmi*, *pā-* 'to drink' *pāhmi*, *sthā-* 'to stand' *sthāhmi*, *u-* 'to enter' *pravi-* 'to enter' *pavishmi*, *saj-* 'to cling' *sajjishmi*, *grd-* 'to covet' *gṛhishmi*, *muh-* 'to be attached' *mujjishmi*, *budh-* 'to know' *bujjishmi*, *sidh-* 'to accomplish' *sijjishmi*, *vraj-* 'to go' *vaccishmi*, *pav-* 'to think' *man-* 'to think' *mannehī*, *prajan-* 'to give birth' *payahmi*, *i-* 'to go' *ehmi*, *da-* 'to give' *dāhmi*, *prāp-* 'to obtain' *paupishmi*, *lak-* 'to be able' *sakkehmi*, *chid-* 'to cut' *chindishmi*, *bhuj-* 'to enjoy' *bhujjishmi*, *kr-* 'to do' *karishmi*, *kā-* 'to know' *jā-* 'to know' *jāhmi*, *nā-* 'to speak' *bha-* 'to speak' *bhaishmi*.

222 In case of a few roots the future is formed by adding the terminations of the simple present to a peculiar future base of the root irregularly formed. Thus from the root वय 'to speak' the future base is वोच्छ and the future forms are —

I. p.	घोच्छामि	घोच्छ	घोच्छामो
II. p	घोच्छसि		घोच्छह
III p.	घोच्छइ		घाच्छन्ति

The following roots have special future bases :-

the root	the future base	3. p. sing
छिद् to cut	छेच्छ	छेच्छइ
दे to give	दच्छ	दच्छइ
भुज to eat	भोच्छ	भोच्छइ
मुप to abandon	मोच्छ	मोच्छइ
रय to cry	रोच्छ	रोच्छइ
विद् to know	वेच्छ	वेच्छइ
शृण to hear	सोच्छ	सोच्छइ

223 These are in reality forms derived from Sk future forms with the suffix *śya-* without the binding vowel *i-* to verbs ending in consonants which give rise to the conjunct group *-kṣa-* which becomes either *-ccha-* or *-kṣha-*. Thus we have, further, *gam* 'to go' *gacchāmī* (identical with the ordinary present), *dyi-* 'to see' *dacchāmī*, *pekkhāmī*, *bhuj-* 'to eat' *bhokkhamī* and *bhū-* 'to become' *hokkhamī* (analogically formed)

224 ADDITIONAL FORMS of the future are I p sing. *hokkhamī*, *hokkham*, *pahāmī*, *pāham*, *daccham*, *kāham*, *essāmī*, I p plu *pahāmo*, *vakkhāmo*, *kahāmo*, II p sing. *pāhisi*, *nāhisi* II p plu *kahha*, *dātittha*, III. p. sing. *kahī*, *nehī*, III p plu *uvapehanti*

225 The first person pronoun अहं (अस्मद्) is declined as follows —

N	अह, हं	अम्हे, वय
A	मम, मं, मे	अम्हे, ये
I.	मए, मइ, मे	अम्हेहिं
Ab	ममाजो, मज्जे	अम्हेहिन्तो
G	मम, मइ, मज्ज, मे	अम्हाय, अम्ह, लो
L	ममसि, मइ	अम्हेसु

226 Sk forms continued are *aham*, *vayam*, *mam* (*mām*) *mama*, *mai*, N sing *ahayam* comes from *ahakām*, *ham* from *aham* after vowels, A *mamam* is G *mama* with analogical anusvāra, I *mae* (weakened form *mai*) is according to Bloch either a combination of *majā* and *me* or due to nominal inflection Ab *mamatto* is from G *mama* and *-tas*, *matto* from *mat* and *-tas*, *mamāo* analogically after *devāo* with *mama* as the base, *majjha* is Sk D. *mahyam* and *maha* goes back to I-E \**meghe*, the plu *amhe* is Vedic *amśe* (Pischel), G *amham* is the base *amha* with the consonantal ending *-ām*, *amhāṇam* from \**asmānām* and similarly all plural forms after the *-a* declension.

✓ 227 The present active participle is formed by adding अस्त or माण to the root

कर	to do	करंत,	करमाण	doing
चर	to move	चरंत,	चरमाण	moving
चिह्न	to stand	चिह्नंत,	चिह्नमाण	standing
जल	to burn	जलंत,	जलमाण	burning
पास	to see	पासेत,	पासमाण	seeing

If the root ends in the long vowel ए or ओ the termination अस्त drops its अ,

दे	to give	देन्त	giving
हो	to be	होन्त	being

After आ it becomes यन्त

गा	to sing	गायन्त	singing
वा	to blow	वायन्त	blowing

These participles form their feminine bases by adding ई - पासमाणी (a woman) who is seeing, गायन्ती a singing woman.

228 The strong form of the suffix *-anta-* of the Parasmaipada is generalised. The Ātmanepada suffix *-māṇa* is used for all verbs ending in *-a*. Moreover a number of forms are taken from Sk or are produced analogically *-as-* 'to be' *santa*, *samaṇa*, an adverbial formation *jayam*, *puṭṭhavam*; with the suffix *-māṇa* *agamamāṇa* *āḍhāyamāṇa*, with the suffix *-aṇa* and *-īna* *vihammaṇa*, *āsīṇa meliṇa*

The heavy termination -*māna* cannot be easily applied to roots ending in long vowels (-*ā*, -*e*, -*o* in AMg) So these assume a stem ending in -*a* ( *ya* ). *śi*- 'to lie down' *sayamāna* but Pali, *semāna* ), *gai* 'to sing' *gāyamāna* , *dā*- 'to give' *deyamāna* , *sthā*- 'to stand' *sthāyamāna* , *dhyai*- 'to think' *jhyāyamāna*, Hem gives a form like *homāna*, which cannot be illustrated After -*e*- we have *kare māna*, *āhāre māna*

229 These participles are used as adjectives meaning 'doing' and qualify the noun in Gender, Number and Case. संजमं चरमाणो भिक्षु सोक्ख पाउण्ह । The monk practising self-control obtains liberation संजमं अनुपालतेण महावीरेण बहुह दुक्खाह अनुभूयाह । Mahāvīra, practising self control, suffered many miseries अजय भुंजमाणो उ पाणभूयाह्हिंसह । While eating carelessly he kills many living beings । केसिमेव हुवन्तं तु गायमी हणमन्वधी । Goyama spoke thus to Kesi who was speaking in that manner

Cf for use 440-444

230 1 अजयं चरमाणो पाणभूयाह्हिंसह । 2 अह पडमचरियं समासेग बोक्खामि । 3 माहणा अग्गिसि सप्पि पखिञ्चन्ति । 4 से खत्तिए सुणमाणे भणइ न सुणेमि त्ति, असुणमाणे भणइ सुणेमि त्ति । 5 से महामुणी रीयंते चाराणसिं पुरिं पत्ते । 6 जइ जाणन्ता वि न कहिस्सह ता सध्वे निग्गाहि-  
इस्सामि । 7 भइ लहइ जियन्तो जो य मओ सो मओ खेव । 8 वप्पहियकुद्वे मए जं हर वरिसिहिसि नीत्तेस थ भुवण भरिहिसि । 9 अथं गच्छन्तस्स वि रविणी किरणा उट्ठं चियं कुरन्ति । 10 अहं पुण कह एत्तिएण कालेण वचि-  
स्सामि । 11 अज मे मेहे आगमिस्सह असोगो । 12 मए अजुत्तं कयं न पुणे-  
एवं करिस्सामि । 13 दो वि विहरन्ता पादलिपुत्तं पत्ता । 14 सो य गोयं गायन्तो सयल जणं रंजइ । 15 कुणालो मणइ 'मह नेदणी संपह रजं करिही' । 16 हे नरणाह, कयथा अग्गे, अग्हाण जाविय सफल । 17 सपह सुरहदेसाम्मट् तिथनमणत्थं वचिस्सामो अन्नसमयमि एरिसो सत्थो मग्गे न होहिह ।

231 1 In the town of Kundaggāma Mahāvīra will be born in the family of Siddhattha 2 Tisālā will give birth to him 3 In the household he will live for thirty

326 In the plu -*mo* and -*ha* are taken from the present indicative, while the peculiar form of I p plu *gacchamha*, *cissamha* is derived by Pischel as based on the injunctive of the 3-2orist found in Veda as *geṣma jeṣma* etc. Before the terminations *mu*, *mo* and -*ha*, the preceding vowel is long

236 A root of Class I वृह 'to be' will be conjugated as :

I p	वृहामु	वृहामा
II p	वृह वृहसु, वृहाहि	वृहह
III p	वृहउ	वृहन्तु

A root of Class II कर 'to do'

I p	करेमु	करेमो
II p	कर, करेसु, करेहि	करेह
III p	करेउ	करेन्तु

A root of Class III जा 'to go'

I p	जामु	जामो
II p	जामु, जाहि	जाह
III p	जाउ	जायन्तु

For the use cf 430-432

237 The I p sing form is known from the grammarians only. Schubring notes a single form *demu*. Alsdorf explains it as the plu form used for the singular. II p. sing *kāresu*, *bhunjasu*, *jasu*, *kahasu*, *saddahasu*, *khamasu*, *varasu*, *sarasu*, *kuṇasu* the athematic termination *hi* (*dhi*) is extended *bhanahi*, *gacchahi*, *janahi*, *bhujjahi*, *vasahi*, *harahi*, *vandahi*, *viharahi*, *karehi*, *maggehi*, *hohi*, the mere stem, *bhaṇa*, *gaccha*, *peccha*, *viṣṭica* I p plu and II p plu. are forms of the indicative *gacchamo*, *genhamo*, *hanaha*, *bhaṇaha*, *payaha*, etc

238 The second person pronoun तुम्ह (युष्मद्) is declined as follows —



N	तुम, त, तुमे	तुम्हे, तुज्जे, तुम्मे
A.	तुम, ते	तुम्हे, तुज्जे, तुम्मे, मे
✓ I	तुप, तुमे, तप, तुमप	तुम्हेहि, तुज्जेहि, तुम्मेहि
Ab	तुमाभी, तुमचो	तुम्हेहितो, तुम्मेहितो
✓ G	तव, ते, तुज्ज, तुम्ह, तुद	तुम्हाणं तुम्हं, तुम्हं
✓ L	तुमंसि, तद्, तुमम्मि	तुम्हेसु, तुज्जेसु, तुम्मेसु

N sing *tumam* continues the dissyllabic form of Vedic *tuvam*, the *m*- as after *mamam* G *tuha* after *maha*, *tubbham* from Sk dative *tubhyam*, *tujjha* after *majjha* in the plural *t* is carried throughout from the singular. Three bases *tujjha*, *tubbha* and *tumha* are analogically declined in the plural

239 1 तुम्हे मा आवह<sup>1</sup>, न एव तुम्हाणे भव। 2 उज्जाणे गच्छिस्सं जुजेहि रह। 3. मा तुम पावा धम्मा फुसन्तु। 4 निवहणी पदं अप्पमापणं<sup>2</sup> पालेन्तु। 5 तुम्हे सुहसुहेण<sup>3</sup> जीवह। 6 वेहयं गच्छसु जवस्सं पूयाहि। 7 सन्वे जीया सिद्धिं पाउणन्तु। 8 न को वि निरप पडड। 9 जणा पावणेण वा जलेण वा सिद्धिं ■ पाउणन्ति। 10 तुह बलाभी मज्झ बल अदिग। 11 सय वा असच्चे वा तुमं धिय मुणसि। 12 गच्छह ■ देवानुप्पिया विजयवद्धमाने सेवे महया सहेण एवं वयह। 13 वेज्जो गिलाणस्स भोसह देड। 14 असाहणे ससग्गि चय। 15 बालय तुह सीगस्स कारण कहहि। 16<sup>4</sup> पुस्स बालस्स बालत्ते। 1/ पायवा ऊल्लु कल्लुय। 18 मा करड को वि गम्भे एत्थ भासरम्मि संसरि। 19 रिसहनाहं नमह। 20 मज्झ पासो पसीयड।

240 1 Rāma, go to the garden and bring the bark of the tree for me 2 Let there be rain in the country. 3 Show your strength on the battle field and conquer your enemies 4 Bind the elephant with the rope and take her out of the thicket 5 O monks, believe in religion and obtain peace ■ Let us not show delight in birth and aversion to<sup>4</sup> death 7 Child, always obey the

father and mother and respect thy preceptor 8 Let us give food to the hungry and water to the thirsty 9 Do not go by the path of sin, leave off pride and serve the wise 10 Always praise merits of the people and hide their faults

## LESSON EIGHT

241 Feminine nouns ending in इ or ऊ are declined exactly like those ending in इ and ऊ except in the Loc sing where those with long vowels have only one form in ष

The declension of मही 'earth' will be —

N	मही	मही, महीभो
V	महि	
A	माह	मही, महीभो
I	महीए	महीहि, महीाह
Ab	महीभो	महीहिन्ती
G	महीए	महीण महीण
L	महीए	महीसु महीसु

Other words to be similarly declined are —

कोडी crore	घाई	nurse	पृथ्वी earth
गावी cow	नई	river	सिरी Goddess of wealth
छाही shade	नलिनी	lotus	सेढा stair case
तण् body	पदिहारी	door keeper	हिरी shame

242 Many nouns adjectives and participles form their feminine with the suffix ि *danti* 'giving' *gacchanti* 'going' *karemanī* 'doing' *bhagavatī* 'venerable' *guttarī* 'pregnant' *gharīṇī* 'mistress of the house' *astarīṇī* (*nara*) 'leaking

boat' *bambhacārīṇī* 'celibate woman' *ragghī* 'a tigress'  
*migī* 'a female deer' *hatthūṇī* 'female elephant' *kalabhi* 'a  
 female young elephant' *māhaṇī* 'a Brahmin woman' *samaṇī*  
 'a nun' *nigganthi* 'a nun' With the suffix *ṇī* *bhikkhūṇī*  
 'a nun' *gahavāṇī* 'mistress of the household' *sāhūṇī*  
 'nun' *sisinī* female pupil *khattiyāṇī* 'wife of a kh' *jakkhūṇī*  
 'demi goddess' *sāṇī* 'bitch' A few root nouns extended tal  
 'words' (*tāc*) *gāvī* 'cow' (*gau*)

## 243 THE POTENTIAL MOOD

The terminations are :

I p	एज्जा, एज्जामि	एज्जाम
II p	एज्जा, एज्जामि, एज्जादि	एज्जाह
III p	ए, एज्जा,	एज्जा

These terminations are applied to all the roots directly. They retain their -e after the roots ending in -ā but lose it after verbs ending in e and -o. The -e- is often represented by i-

## 244 The potential forms of वाम 'to see'

I p,	वासेज्जा, वासेज्जामि,	वासेज्जाम
II p	वासेज्जा वासेज्जामि, वासेज्जादि	वासेज्जाह
III p	वाम, वासज्जा	वासज्जा

For the use of 433 437

245 I p sing *hanejjā*, *bandhejjā*, *taṇhejjā*, *idhejjā*, *ṇḍhejjā*, *muṇhejjā*, *laṇhejjā* with the final vowel shortened *karejja* *lahejja*, with the inflection of the present *karejjāmi* found rarely

II p sing *udāharejjā* *atadāharejjā*, with short final *ṇḍarejjā* with present in l-ction -i *payḍejjān* *parakkamejjān*, *caṇḍejjān* with the termination -e *dāre* *gacche*, *parāḍa* *care* etc with the vowel before short *ḥarejjān*, *ejjān*, *caruṇejjān* with the imperative in 'ctions -ā, -u *carāḍejjāhi*, *ḍārejjān*, *karejjān* *sāḍejjān*.

III. p sing *vr̥aṣṣeṣṣa*, *paḥareṣṣa*, *kuppeṣṣa*, *labheṣṣa*, *rakkheṣṣa* with short final *vr̥aṣṣeṣṣa* *seveṣṣa* with the termination *e* *gṣṣhe*, *harise*, *kṣṣe*, *care*, *citthe*, *labhe*, *dah*

I p plu are not met with II p plu with the imperative ending *bhaveṣṣaha* *mihareṣṣaha* *khameṣṣaha*, *kaheṣṣaha* III p plu *agaccheṣṣa*, *manne* (used in plural)

246 Remnants of Sk forms are *sṣya* (*sṣyat*) 'it may be', *kṣṣya* (*kṣṣyat*) 'he may do', *buṣya* (*bruṣyat*) 'he may speak', *haṣṣya* (*haṣṣyat*) 'he may kill'

Pischel further regards the adverbial use of *sakka* as Vedic *śakyat* *labḥha* as *labḥyat*

The precative forms are *hoṣṣa* (*bhūṣyat*) 'it may happen', *hoṣṣam* *hoṣṣasi* *deṣṣa* (*deyat*) 'he may give' *samḍheṣṣa* (*samḍheyat*)

247 ORIGIN Jacobi derived the form of the potential *kareṣṣa* from the form of the thematic conjugation (*bhaveyam*) Pischel takes it to represent the termination of the athematic conjugation (*yat*) applied to the present base *\*karyat* becoming by Svarabhakti *\*karīyat* and *karīṣṣa* *kareṣṣa* So in his opinion *i* is the original vowel which may have become *e* under the influence of the present indicative forms Geiger explains the corresponding form in Pāli as due to the analogy of the inherited forms on the form of the first person *kareyyam* supplied with the terminations of the present Bloch suggests that it may be due to contamination of the inherited form like *kuppe* with the form like *deṣṣa* giving *kuppeṣṣa* Gray thinks of contamination of the optative and the Vedic subjunctive

248 The Gerund in AMg is formed in many ways The following are the regular terminations in form it —

(i) इत्ता or एत्ता करित्ता, करेत्ता having done, गच्छित्ता गच्छेत्ता having gone, हसित्ता, हसेत्ता having laughed भणित्ता भणेत्ता having said, खवित्ता, खवेत्ता having destroyed, दणित्ता दणेत्ता having beaten

(ii) इत्ताण or एत्ताण : पासित्ताण, पासेत्ताण having seen ;  
 छदित्ताण, छदेत्ताण having obtained.

(iii) इत्तु or एत्तु : भुजित्तु having enjoyed; बंधित्तु having bound.

(iv) इक्क after roots ending in अः करिक्क having done,  
 पासिक्क having seen, with उक्क after roots ending in other  
 vowels. दाक्क having given, राक्क having placed.

249 The distinction in Classical Sk between the suffixes  
 -*tvā* for primary roots and -*ya* for roots with preverbs is not  
 to be found in the AMg. wherein it agrees with the Epics. The  
 extension of the additional element in -*na* is to be found in  
 all cases, a rare illustration of which has been preserved by  
 the grammarians in *pitvīna* (Pāṇini). The use of *i-* as a  
 binding vowel is much more extensive in AMg. and the  
 base is in many cases that of the present (and not  
 necessarily weak as in Sk.)

(i) Sk -*tvā* becomes *ttā* : *vandittā* 'having bowed',  
*vasittā* 'having lived', *casttā* 'having abandoned', *gantā* (Pāli  
*gantvā* but Sk *gatvā*) 'having gone', *vantā* 'having vomited',  
*hanta* 'having killed', *bhavittā* 'becoming', *pivittā* 'drink-  
 ing', *muttā* 'leaving', *apugacchuttā* 'following'.

(ii) -*ttāṇam* from \**-tāṇam* : *duruhuttāṇam* 'having  
 mounted', *cittittāṇam* 'having stood', *āpucchittāṇam* 'having  
 taken leave'.

(v) -*ccāpa* from \*-*ccāna* *huccāpa* 'abandoning', *ṇaccāpa* 'knowing'.

(vi) -*ja-* assimilated - *uvalabbha* 'having obtained' *nikkharima* 'going out', *paḍḍhappa* 'throwing', *saṃdārabbhā* 'beginning', *aḍḍhuraḍḍha* 'climbing', *pariccajja* 'abandoning', *tiukkamma* 'transgressing', *paṇṇa* 'obtaining', *pariggijjha* 'receiving', *samēcca* 'coming together', *dhacca* 'suddenly', *paṭṭa* 'seeing', *paṭṭissa* 'entertaining', *nisamma* 'hearing'.

(vii) -*ja-* separated by anastrophe *anupāḷḷiya* 'observing', *atṭiya* 'mounting', *paḍicajjīya* 'accepting', *pariccajya* 'abandoning', *peccīya* 'seeing', *ṭṭupīya* 'praising', *chindīya* 'cutting', *labhīya* 'getting', *dhupīya* 'shaking off', sometimes the -*ja-* is lengthened (cf. Vedic -*īya* - *īyā*), *tiḥāṇīyā*, *tiyāṇīyā* *dṭṭupīyā* etc.; sometimes extended by -*ṇa* after analogy of other forms *atṭīyāṇa* 'having pressed', *lahīyāṇa* 'having got', *paṇṇīyāṇa* 'having oppressed', *atṭūyāṇa* 'getting angry'.

(viii) -*ja-* after roots ending in vowels: *pariṇṇāya* 'knowing', *addāya* 'taking', *gaḥāya* 'receiving', *jaḥāya* 'abandoning'. In many cases the final sound is -*e* *pariṇṇāde*, *saṃāyde*, *āyde* *uḥhāde*, *peḥāde*, *niḥāde*, *saṃkhāde* which are regarded by Pischel as 1 sing. of 1em nouns in -*ā*. It is more convenient to regard the change of -*ja* to *e* which Pischel expressly denies.

(ix) -*ṣṣu-* *ṭṭu* (Pischel regards them as Infinitives in *ṭṭu* used as Gerunds): *kassu* 'doing', *atṭhassu*, *dṭṭhassu*, *atṭhassu*, *uḍḍhassu* *vandissu*, *caṭṭu*, *ḍḍissu*, *ṇṇissu* etc.

250 When two acts are performed by the same subject one after another the verb expressing the first is put in the form of a gerund *अणुं कर्म कर्त्तुं मीरं कुरु*. A monk becomes liberated after the destruction of the Kammas *चित्तं विमलं भूतित्थं कुरु*: Having heard the verse Goyama asks

These gerunds may also form a negative form by

prefixing अ or अण् to them Thus अणापुच्छिता 'without asking', अगच्छिता 'without going'.

॥

251 1 महावीरस्स पावयण सुणिज्ज गणहरो भासइ । 2 तएण सा काली देवी समणस्स भित्ति एवमह सुणिता घरणीयलसि निवडिया । 3. महुत्तरेण आसथा समाणी उट्ठिता एवं वयासी । 4 से कूटगाहे सुबहु पावकम्म समजिणिता पैच वाससयाइ परमाउय पालइता । 5 सो चण्डरहो देवउलं अवकमिज्ज नई गओ । 6 विसाव मोत्तण लहु अवकमसु । 7 कह चरे कह चिह्ने कह भासे कह सए । कह भासम्तो भुत्तो पाव कम्म न बंधइ । 8 जय चरे जय चिह्ने जय भासे जय सए । जय भासम्तो भुज्जन्तो पावं कम्म न बंधइ ॥ 9 मेहावी सुद्ध जीयिये आयरे । 10 कयाइ दुवए पि सुहस्स मूल हवेज्ज । 11 सत्तेण भलिये जए । 12 सत्तुणो गुणाइ पि गेण्हेजा न उण गुरणो दोसाइ । 13 रक्खिज्ज कोइ विणएज्ज माणे माय न सेवेज्ज पयहेज्ज लोई । 14 सुपुरिसाण दिपयाइ सरुण च सिहराई फलसपत्ताए नमन्ति ।

252 1 Having done many good deeds the child went to heaven 2 Worshipping and saluting Mahāvira, king Seniya went to his palace 3 Having bound the thief with ropes they brought him to the minister 4 Having known the true religion one should not kill animals, eat flesh, drink wine or commit misdeeds 5 Men should study books and grasp their meaning 6 Who will not wish for happiness? 7 But how many would get it? 8 Having abandoned Sītā Lakṣmana returned to Ayodhya 9 Having experienced the miseries of the worldly life they become monks 10 The monk should wander with a calm mind and should control himself

## LESSON NINE

253 The demonstrative pronoun तद् 'that' has three different forms for the three genders. It is declined as follows —

	Mas			Fem	
N	सा, से	ते		सा,	ताओ
A	त	ते		त	ताओ
I	तेण	तेहिं		ताए	ताहिं
Ab	ताओ	तेहिंतो		ताओ	ताहिंतो
G	तस्स, ते	तेसि		ताए	ताहिं
L	तसि, तस्मि	तेसु		ताए, तासे	तासु
			Neu		
N A	त			ताइ	ताणि

the remaining forms are the same as those of Mas gender

For use cf 406 410

254 The contrast between the theme *sa* and *ta* is I E. It is extended in AMg for other cases than N as *se* for A I G etc. In the Ab plu we have the old form *tebbho* (*tebbhyah*) and a new formation *taohinto*. Peculiarly pronominal forms are N plu *te* and G plu *tesm* and *tasim* besides *taṇam*. All others agree with the nominal declension.

255 CAUSAL. Besides the regular base of a verb we have a causal base with a change in the meaning. It denotes that the action of the primitive root is performed through the agency of another. In case of intransitive verbs the causal is hardly distinguishable from the transitive meaning. It is formed by adding

(i) वे to the roots ending in आ टावे to place, ष्हावे to bathe, दावे to show, णावे to cause to elapse

(ii) आवे to roots ending in अ करावे to cause to do,



लेण्हावे to cause to take, हस्रावे to cause to laugh, जाणावे to make known.

(iii) In a few cases ए is added and the penultimate vowel is lengthened : मारे to kill, करे to cause, पाहे to fell, खाभे to cause to get.

(iv) If the root ends in ए or ओ the termination भावे becomes यावे: ने to lead, नेयावे to cause to lead.

256 (i) The I-E. termination *-aya-* has become *-e-* in AMg though in favourable cases it may remain as *-aya* (*janayanti*). The root shows the full or long grade before it :

(a) Originally long roots: *sampāves* 'causes to get', *vedhes* 'makes wind', *kalāmes* 'causes to fade', *pīṇes* 'delights'.

(b) The root-vowel in a close syllable: *vaddhes* 'increases', *parivaṭṭhes* 'turns round', *samukkhases* 'elevates'.

(c) The root vowel *-a* becomes long: *samcāres* 'causes to move', *ujjāles* 'causes to shine', *ayāves* 'heats', *tāves*, *aiḍāves* 'makes full', *gāhes* 'causes to take', *vittāses* 'troubles', *khāmes* 'forgives'. Roots originally ending in *-i*, *-u*, *-r* have fallen in with these: *kāres* 'causes', *dhāres* 'holds', *nivāres* 'prevents', *pasāres* 'spreads', *tāres* 'protects', *hāres* 'loses'.

(d) The root-vowel *i*, *u* takes Guṇa: *poses* 'nourishes', *moes* 'releases', *koves* 'angers', *toes* 'delights', *kheves* 'causes to throw', *vees* 'knows', *roes* 'likes', *viṣohe* 'purifies', *paveses* 'causes to enter'.

(e) In a number of cases the root vowel remains short, (as in Sk.) *names* 'bends', *janxya* 'produces', *abhitaventi* 'torment', *sarayanti* 'urge'.

(ii) *-ve-* comes from Sk. *-paya-* (after roots ending in *-ā-* and few others) *jāves* 'spends', *thāves* 'places', *hāves* 'loses', *khāve* 'made to eat', *ānave* 'orders', *dave* 'gives', *nhāves* 'bathes', *pāyae*, *pāyo*, *pāenti* are without *-p-* due to dissimilation. Like Sk. some roots have a short vowel: *pannaves*, *ānaves*, *viṇṇave*, *paritthavejjā*, *thaves*.

(iii) An extension of this suffix = found in -āve- (Sk. *āpaya*, : *jaggāve* 'causes to keep awake', *samārambhāve* 'makes do', *chindāve* 'makes cut', *pariāve* 'initiates', *rayāve* 'causes to arrange', *grnhāve* 'causes to take', *bandhāve* 'causes to bind', *haṇāve* 'causes to kill', *khanāve* 'causes to dig', *jalāve* 'causes to burn', *payāve* 'causes to cook', *kṣāve* 'causes to sell', *liṣāve* 'causes to write', *nīṣāve* 'causes to deposit'

(iv) With the use of this suffix to causal base we get the so-called double causal : *kārāve* 'causes to make', *bhojāveum* 'in order to feed', *khetāve* 'cause to throw' with phonetic shortening of a syllable *kārāve*, *karāve* *darāve*

(v) With the suffix *ada-*, *bhamāda*, *dekkhāda*, *paṣāda*.

(vi) A few peculiar forms of Sk are also inherited : *ghāde* 'kills', *dāṣe* 'shows', *pāle* 'protects', *paṣe* 'causes to drink'

257 From the causal base, all the tenses and moods are produced with the application of the usual terminations and regarding the base as belonging to Class II.

Present : करेइ cause to make, पादेइ teaches, ठावेइ places, हसावेइ makes laugh.

Future गेहावेइसामि I shall make him take, मारिस्सइ He will kill

Past पम्हावेयी 'converted'.

Imperative : गहावेइ bathe (him), करेइ let him cause.

Potential : छिदावण he may cause to cut, आरमावेज्जा he may cause to begin.

Compare for meaning.

1. से कम्म करेइ । सो किंकर कम्म वरावेइ ।

11. अह दाण देमि । अह दाण दवावेमि ।

111. देवो वरिसेज्जा । देवो वरिसादेज्जा ।

iv. समयो ॥ हणइ न हणावेइ ।

v. ते चोरं पुरिसिंहि गिण्हावेइ ।

vi. नो कोवए आवरियं अप्पाण पि न कोवए ।

258 The infinitive of purpose is formed by adding to the root

(i) इत्तए or एत्तए: करित्तए, करेत्तए to do, पासित्तए, पासित्तए to see, पाडित्तए, पाडेत्तए to fell.

(ii) ई to roots ending in भा, ए or ओ: दाड to give, काई to do, पाई to drink, नेड to lead होई to become; हई to roots ending in अ पासिई to see, नेगिहई to take.

259 (i) The infinitive in -um or -ium corresponds to Sk -tum (originally the A of noun in tu): (a) from verbs ending in vowels dā- 'to give' dāum, nī- 'to lead' neum, pā- 'to drink' pāum, fru- 'to hear' soum ji- 'to conquer' jeum, jñā- 'to know' nāum, āghrā- 'to smell' agghāum, gai- 'to sing' gāum, gāum (b) With roots ending in consonants han- 'to kill' hantum, kha- 'to dig' khaum, gam- 'to go' gantum, labh- 'to obtain' laddhum, tāt- 'to carry' vodhum, chud- 'to cut' chettum, bhū- 'to break' bhattum, bhū- 'to eat' bhittum, muc- 'to release' mottum, rud- 'to cry' rottum svap- 'to sleep' sottum, grah- 'to take' ghattum vac- 'to speak' vottum.

(ii) with -ium: pib- 'to drink' pīsum, jaya- 'to conquer' jayium, bhinda- 'to break' bhandium, mara- 'to die' marium, kara- 'to do' karium, hara- 'to take away' harium, dāha- 'to burn' dahium, khāya- 'to eat' khāium, pāva- 'to get' pāvium, utthā- 'to get up' utthāum, all of them from the present base.

(iii) with -ittae (corresponding to Vedic tate or -tatā): mostly from the present stem: pīvittae 'to drink' gamittae 'to go' pāubbhavittae 'to arise', viharittae 'to wander', sumarittae 'to remember', tarittae 'to cross', cīṭhittae 'to stand', thāittae, nisīttae 'to sit', pucchittae 'to ask', pāsittae 'to see', purāittae, 'to fill', dhārāittae 'to hold', sunēttae 'to hear', karāittae 'to do'.

(iv) from other stems: pāyae 'to drink', bhottae 'to eat', vatthae 'to live', hottae 'to become'.

260 The infinitive is used to point out the purpose or intention of an act सो फलं पादितं इच्छद्। He wishes to fell down the fruit अहं ग्रामं गच्छित्तप् जयामि। I try to go to the village समणो मोक्षं पाठनित्तप् उगम तवं तवद्। The monk performs hard penance to obtain liberation

For other uses cf 459-462

261 1 पलिते गेहे वारि खणितं न उज्जमसु। 2 माया मित्ताणि आसेद्। 3 तवस्ती न छिदे न छिदावप् न पप् न पयावप्। 4 अदिर्ल समणा अप्पगा न गेण्डित्तो नो य परं गेण्हावेन्ति। 5 हिसर्गं न मसं वया नो य अन्न वयावप्। 6 कोहो पीद् पणासेद्। 7 दुल्लह माणुसत्तर्णं लहिटं रजिगम्म आयरसु। 8 अकप् वि विप् सुयणा पियं विय काड जाणन्ति। 9 चित्तिप् तीप्। गच्छामि अन्नय। पयद्वा नईतीराप् दिद्वा य घरणेण। पुच्छिया सा 'सुदरि कुओ सि तुमं। तओ सा रोद्दं पयद्वा। भणिपा य तेग 'सुदरि मा राव। एरिसो प्स संसारो। घओ य यद् नैन तुम संपत्ता सि।' तओ तीप् भणिपा। 'अज्जउत्त अहं तवकरेण गहिया सि'। 10 सन्ते पाइपकध्वे का सक्कद् सक्कय पडिड। 11 खलसज्जणाण दोस गुणे य को खणितं तरद् छोप्। 12 रुवविसेसं धोत्तु जरिय किमंघस्स अहिगारो। 13 धोवो वि अग्गी समग्गं पि कत्तर दडिड भमरधो। 14 तओ दाण वेडं पवत्तो जणो।

262 1 Do not kill animals nor make others kill them 2 Who makes a servant steal steals himself 3 Wishing to go to Banaras he started to travel 4 Mahāvīra performed penance to obtain omniscience 5 Gosala wished to defeat his teacher 6 Good people never try to hurt others 7 Hemacandra wished to become a monk even in his childhood 8, 9 Suddhodana wished to make Goyama enjoy pleasures 9 Bad men make good men comunt sins and suffer 10 Ajātasattu, the king of Magadha, attempted to kill his father Seniya

## LESSON TEN

263 Roots have a special base in P a s s i v e which is conjugated in all the tenses and moods. It is obtained by adding इज्ज to the primitive root and then the usual terminations are added. This passive base is conjugated like a verb of Class I. Thus from पास 'to see' the passive base is पासिज्ज 'to be seen' and the III p sing. present पासिज्जइ.

264 In a number of cases the passive base is directly taken from the corresponding base in Sk. with the necessary phonetic changes. They may be regarded as irregular bases in AMg. A few important of them are

कर	to do	कीरइ, किज्जइ	बंध	to bind	बज्जइ
खा	to eat	खज्जइ	भिद	to break	भिज्जइ
लिख	to throw	लिप्पइ	भुज	to enjoy	भुज्जइ
छिब	to touch	छिप्पइ	मुद	to faint	मुज्जइ
जान	to know	नज्जइ	मुच	to release	मुचइ
बह	to burn	बज्जइ	लभ	to obtain	लभइ
सर	to be able	सीरइ	रुध	to obstruct	रुधइ
दे	to give	दिज्जइ	वच	to speak	वुचइ
ने	to lead	निज्जइ	विदव	to earn	विदवइ
पा	to drink	पिज्जइ	हण	to kill	हम्मइ

265 (i) The passive base in AMg is formed by adding to the root *-ya-* the passive characteristic in Sk. which becomes *-jja-* after vowels.

(a) The root shows the weak grade in the majority of cases: *dā-* 'to give' *dijjai*, *stu-* 'to praise' *thuvai* (the base being *\*thut-*) *dhū-* 'to shake' *dhuvai*, *śru-* 'to hear' *śuvai*, *summa-*, *nī-* 'to lead' *nijjai*, *gai-* 'to sing' *gijjai*, *pā-* 'to drink' *pijjai*, *ādā-* 'to place' *ahijjai*, *jna-* 'to know' *najjai*, *ji-* 'to conquer' *jijjai*, *jivai*.

(b) Roots ending in *-ī*, *-ī* show *-ir* in Sk. *ī-* 'to

cross', *ṭīras*, *hṛ-* 'to take away' *huras*, *hṛ-* 'to do' *hīras*, *kijjas* *kajjas*

(c) Roots ending in consonants - *gam-* 'to go' *gammai* *han* 'to kill' *hammai*, (Jacobi, analogical, Pischel denominative of \**hanman*) *ḍṛi-* 'to see' *ḍisai*, *labh* 'to get' *labbhas*, *vah* 'to carry' *vubbhas*, *hṛt* 'to cut' *kaccas*, *muc-* 'to release' *muccas*, *lup-* 'to conceal' *luppai*, *sic-* 'to sprinkle' *siccas*, *pīd-* 'to oppress' *pīddai*, *vac-* 'to speak' *vuccas*, *duh-* 'to milk' *dujjhas*, *bhaj-* 'to serve' *bhajjas*, *bhū-* 'to break' *bhujjas*, *bhuj-* 'to enjoy' *bhujjas* *grah* 'to take' *gheppai*, *gejjhas*, *badh* 'to bind' *bajjhas*, *bhan* 'to speak' *bhañnas*, *rudh-* 'to obstruct' *rubbhas*, *muh* 'to faint' *mujjhas*, *kṣip-* 'to throw' *khippai* *dah* 'to burn' *dajjhas*, *prabhav-* 'to be able' *pahuppai* *liḥ* 'to lick' *libbhas*, *svap-* 'to sleep' *suppai*, *ārabh-* 'to begin' *ārabbhas*, *rud-* 'to cry' *ruṭas*. In all these cases the -*ya* is assimilated to the final consonant

(11) With the suffix *ṛjja* from Sk *ya* as applied to causal and other bases like *māryate* becoming by anaptyxis Pāli *māriyati* Pk *marijjas*, extended to other roots and mostly applied to the present base *gam* *gamijjas*, *gacchijjas*, *ṣu* *ṭhujjas*, *ṣu* *sunijjas*, *dhṛ-* *dharijjas*, *smṛ-* *sumarijjas*, *ir-* *tarijjas* *pṛ-* *purijjas*, *khan* *khañijjas*, *pracch* *pucchijjas*, *va* *ciñijjas*, *bhuj* *bhuñijjas*, *hṛ-* *harijjas* etc

266 Forms of different tenses from the passive base :

Present : सुणिज्जन्ति they are heard, वणिज्जइ it is described खज्जइ it is eaten, बुच्चइ it is said

Past सुच्चिसु they were released

Future वीच्छिंजहि it will be cut, वज्झिहि it will be burnt, मुच्चिहि he will be released

Imperative सुण्वइ let it be heard, सुमारवइ let it be remembered, मारिज्जइ let him be killed

Potential विणिहम्मेज्जा it may be killed, मुचेज्जा he may be freed

The presence of the past passive participle restricts the use of the passive form of the past to only sporadic cases. The *kṛtya* and the forms of the potential are found side by side, while the passive forms find the fullest scope in the present.

267 When the passive form is used the logical subject is put in the Ins and the object in the Nom. The verb agrees with the object. साहुणा घम्मो कहिज्जइ। The monk preaches religion पमूयं भव सग्गइ। Abundant food is eaten. सए वुचमि साहुणो। For that reason they are called monks.

Compare the following active and passive constructions

- i दुक्कमाई तेजे पीदेमि। तेजे दुक्कमेहि पीदिज्जइ।
- ii ते एल्लयं भुजमि। एल्लए तेहि भुजइ।
- iii सेगिभी महावीरं वदइ। महावीरे सेगिएण वदिज्जइ।
- iv सव्वे कामा भिवसुं न लिपति। सव्वेहि कामेहि भिवसुं न लिप्पइ।

268 The interrogative pronoun किं is declined as follows

	Mas		Fem
N	के, को	के	का, काभो
A	क	के	कं, काभा
I.	केग	केहि	काए, काहि
Ab	काभो	केहिन्तो	काभो, काहिन्तो
G	करस	केसि	काए, कीसे, कासि
L	कंदि, कस्सि, कम्मि	केसुं	काए, कीसे, कामुं
		Neu	
			काई, काणि

N A किं

the remaining forms are like Mas

Like किं (base क) are to be declined other pronouns or pronominal adjectives ज which, अथ other, अवर another, पर other, कपर which of the two, कयम which of the many, सव्व all एण one, स or सग oneself

269 By adding चि (after an anusvāra) or इ (after vowels) to the forms of किं we get an indefinite pronoun  
 केणइ वारणेण सो भागजो। He came for some reason भई  
 कसिंस चि घरे वसामि। I live in some house कासिं चि नारीण  
 यथाइ। The garments of some women

270 Note the use of किं के गुमं। Who are you? का  
 नारी which woman? काई पलाई गुमं गेणइसि। Which fruits do  
 you take? केण उवाण्ण संरक्खमि। By what means should I  
 protect? (Cf 415) With वि or बि it may express in-  
 definiteness or indescribability अओ को वि सहाभा वम्मह-  
 सिहिणो। Something peculiar is the nature of the fire of  
 जोर को वि काए। Some time

271 1 भारदे वासे रायागिह नाम नयरं विज्जइ। 2 घम्मसवणेण  
 जणा सवेहिंती पायेहिंती मुचत्ति। 3 सुद्धइ च बाले य भिज्जइ न  
 नमिज्जइ। 4 नज्जइ कुलं विसालं विसालचरिणं पुरिसस्स। 5 चैय  
 घडेण सगो न हम्मइ। 6 कथं वि दलं न गंयो कथं वि गंधा न पडर-  
 मयरं दो। एक्कुमुमम्मि महुवरं य तिति गुणा न लद्धमि ॥ 7 अथमिय  
 चंदविय ताराहि न कीरए जोण्हा। 8 चंदो राहुणा गिलिज्जइ। 9 न  
 दुक्कं किं वि कुसलानं। 10 एओ वि चंदणदुमो किं न कहिज्जइ परिमहेणं।  
 11 गुण्णा पुत्तं वाटय किं नामो कस्म या सुभो ते सि। 12 इसवयाण  
 भत्तरं गदयं पाणिज्जइ। 13 चओ धवलज्जइ पुण्णिमाणं भइ पुण्णिमा वि  
 चंदेणं। 14 कट्ठे मणा दिवठ। 15 को वि भम्मरिणज्जइ किज्जइ फरस  
 वि न पयणाभगी। दीलं न य चविज्जइ आविज्जइ जाव इदलोणं। 16 एतो  
 जगमइ रथी कथो वियसत्ति पक्कयणाई।

272 1 By what weapon is that man killed? 2 Which  
 of the two animals has broken the tree? 3 A gift is  
 given to the beggar 4 One who abandons pleasures  
 which he gets is called a monk 5 A man following  
 religion is freed from birth and death 6 It is not  
 possible to cross the ocean with arms 7 If occasion  
 arises one should show one's strength 8 Can one  
 produce an obstacle in my way? 9 Our actions are



known by the gods	10	The deer is killed by the
hunter with an arrow	11	Many rewards be given by
the king to the brave	12	I shall be deceived by the
rogue		

## LESSON ELEVEN

273 The present passive participle is formed by adding अस्त or माण to the passive base of the root Thus

ए	to come	एज्ज = एज्जस्त, एज्जमाण
दे	to give	दिज्ज = दिज्जत दिज्जमाण
धवळ	to whiten	धवलज्ज = धवलज्जत धवलज्जमाण
पा	to drink	पिज्ज = पिज्जत, पिज्जमाण
पाव	to obtain	पाविज्ज = पाविज्जत, पाविज्जमाण
हस	to laugh	हसिज्ज = हसिज्जत, हसिज्जमाण

274 They are used as adjectives and therefore qualify the noun, in Number Gender and Case चंदमऊर्ध्वं धवलज्जतो पासाभा उज्जह्। The palace whitened by the rays of the moon shines संतुष्टमनसा दिज्जमाणाई दाणाई अहियपरं पुण्यं पसवन्ति। The gifts given with a contented mind give birth to greater merit भिक्षुणां पाविज्जतेण अन्नं भिक्षुं वित्तिं कप्पेज्ज। A monk should maintain himself by food obtained by begging

275 Of other participles we have few forms Thus past active participle *putthavam*, Future participle *bhavissam* *agamissam*

✓ 276 The potential passive participle is formed by adding to the root

(i) णिज्ज to roots ending in अ. पासणिज्ज to be seen, वैदणिज्ज to be saluted, करणिज्ज to be done

(ii) इयस्व to root ending in अ: पासियस्व to be seen, जाणियस्व to be known, चोरियस्व to be stolen

(iii) यस्व to roots ending in आ, ए, and ओ णयस्व to be known, होयस्व to happen, नेयस्व to be carried

(iv) A few forms of Sk are taken with the necessary phonetic changes: कज्ज = कार्य to be done, पेज्ज = पेय to be drunk, देज्ज = देय to be given, वज्ज = वज्य to be avoided.

277 (a) The suffix -*ḥajja* (Sk -*ḥajya*) forms (a) (from the present base) *hoyavva* 'must be', *acchiyavva* 'must remain', *cithiyavva* 'must stand', *pucchiyavva* 'to be asked', *puccheyavva*, *visiññiyavva* 'to be removed', *pāṇiyavva* 'to be seen', *paritaveyavva* 'to be tormented', *uddaveyavva* 'to be troubled', *dameyavva* 'to be chastised', *suniyavva* 'to be heard', *bhundiavva* 'to be broken', *bhūññiyavva* 'to be eaten', *jāṇiyavva* 'to be known'. The *i* before the termination is extended in AMg to cases not having it in Sk.

(b) (to the root). *sojavva* 'to be heard', *bhottavva* 'to be enjoyed', *ghettavva* 'to be taken', *vattavva* 'to be spoken', *datṭavva* 'to be seen', *mottavva* 'to be freed', *vottavva* 'to be lamented', *kāyavva* 'to be done'.

(ii) -*ḥajja* (Sk -*añja*) to the present base: *pūyanijja* 'to be honoured', *sarakkhamijja* 'to be protected', *darisanijja* 'to be seen', *damṣanijja*, *ṭippasahanijja* 'to be abandoned'.

(iii) Sk -*ḥajja* assimilated to the root. *kajja* 'to be done', *dullaṅgha* 'difficult to cross', *neya* 'to be known', *pejja* 'to be drunk', *bhavva* 'worthy', *āṭappa* 'worth ordering', *vacca* 'to be spoken', *vajjha* 'to be carried', *gejjha* 'to be grasped', *bhajja* 'to be eaten', *gujjha* 'to be concealed', *cajja* 'to be abandoned', *dejjha* 'worth giving', *dojjha* 'to be milked', *nejja* 'to be carried', *bojjha* 'to be understood', *pujja* 'to

be honoured', *bhejja* 'to be broken' *rajja* 'to be avoided', *vajjha* 'to be killed', *vinnaṇṇa* 'to be requested', *lejjha* 'to be licked', *mejja* 'to be measured', *vejja* 'to be known'

278 These participles are used as

(i) Adjectives नायस्वाद् वत्स्युर्ह। Things to be known  
पेयज्जले Water to be drunk वंदनिज्जा पुरिसा। Men to be honoured

(ii) In place of the verb सो तप्य वत्सवो। He should be spoken by you स-वेहि धम्मकहा नायस्वा। All should know the religious story

(iii) Impersonally तु-हेहि उज्जग्गे गंतव्य। You should go to the park तेण कूमसी कहेयस्व। He is to tell it in due order

Cf 451-462

279 NOMINAL DERIVATIVES Possessive adjectives are formed from nouns and adjectives by adding (a) भल्लः सहाल्ल from सह, noisy महाल्ल, from महा, great, (b) इल्ल सणइल्ल from सण, full of grass, कटइल्ल from कट्ठ, thorny, माइल्ल from माया, deceitful, बाहिरिल्ल from बाहिर, outsider, पदमिल्ल from पदम first, उत्तरिल्ल from उत्तर, of the northern direction. (c) अल्ल महाल्ल from महा, great

Other illustrations are: *niyadilla*, *saṇṭilla*, *ganṭhilla*, *kalankilla*, *saṭṭhilla*, *gotṭhilla*, *gamella*, *andhilla*, *adilla*, *utavilla*, *dahṭhilla*, *puratṭhilla*, *majjhaṭṭhilla*, *heṭṭhilla*, *puṭṭhilla*, *āṇṇilla*, *ekalla*, *andhalla*, *piṣalla*. All these suffixes appear to be of popular origin. Pischel suggests that they were accented to explain the doubling of l.

280 Possessive adjectives and nouns are formed by adding to the nouns मन्त and वन्तः सायारमन्त possessed of conduct, चित्तमन्त having mind, वण्णमन्त having colour, धनवन्त wealthy, सीलवन्त of good conduct,

The two suffixes are the extended forms of the strong  
A M. 10

base of the Sk. suffixes *-vat* and *-mat*. The following cases will show that the suffix *-manta* has usurped the place of the other *gandhamanta*, *rasamanta*, *pāsamanta*, *vijjamanta*, *śilamanta*, *guṇamanta*, *pupphamanta*.

281 A b s t r a c t n o u n s are formed by adding to the noun or adjective (a) *त्त* मूलत्त from मूल, the root thing, देवत्त from देव, godhood, पुत्रत्त from पुत्र, sonhood, स्वामित्त from स्वामि, lordship (b) *त्तण* तकरत्तण from तकर, the nature of a thief, मायरियत्तण from मायरिय, the nature of a teacher, मधुरत्तण from मधुर sweetness.

The suffix *-tta* corresponds to Sk. *-tva*. The other termination *-tā* is frequent in forming the *Det. sing.* as in *devattā*, *neraiyattā* etc. The suffix *-tāpa* is the Vedic *-tāna* and is frequent in AMG.

282 The suffix *इम* is added to verbs to form adjectives mostly of the value of potential participle. खाइम things to be eaten, साइम things to be tested, भजिइम things to be fried, पुरयिम of the eastern direction.

Other cases are *ganthīma*, *vedhīma*, *pūrima*, *saṃghāīma*, *ubbhīma*, *nirocattīma*, *vandīma*, *paīma*. Renou suggests that the suffix *-īma*, known to Sk. in cases like *pakīma*, *sekīma*, and in the earlier stage in *khantrīma*, *krtrīma*, was originally the *ma* of past participle extended by the vowel *-i* when applied to denominatives. From the original meaning of 'got by the means' it developed the meaning of necessity.

283 The suffix *इर* is added to the roots to point an habitual action. वेविर trembling, हसिर laughing, परिसकिर going back, भमिर wandering.

The suffix *क* is added to different types of words without a change in the meaning. बहुय many, अलब्धुय not obtained, पुत्तय a child, इदय here, मच्चिय a mortal.

284 The comparative degree of adjectives is formed by adding *तर* or *घर*, *तराय* or *घराय*, *तराग* or *यराग* to the adjectives अणिद्वयर, अणिद्वयराग कंतयर, कंतयराग

The superlative degree is formed by adding *तम* or *यम* अणिद्वृतम, अणिद्वयम, कंततम, कंतयम

A few forms are taken over from Sk *सेय* = *श्रेयस्* better, *सेष्ठ* = *श्रेष्ठ* best, *कनिष्ठ* = *कनिष्ठ* youngest, *कनीयस्* = *कनीयस्* younger, *जेष्ठ* = *ज्येष्ठ* eldest, *पावीयस्* = *पावीयस्* sinful, *पाविष्ठ* = *पाविष्ठ* most sinful

285 1 तस्स कज्जं अणिद्वयर भूयं। 2 सक्कराण् महुत्तणेग निधस्स कदुयत्तमं किं विपरिणामिज्जइ। 3 आपरियस्स य त दारग पेच्छन्तस्स मेहो जाभी। 4 न सोयणिग्गा कमारा। 5 तीण् भावईण् किं कायस्स सेण घराणेण। 6 मुत्ता भासा पैदिण्हिं न भासियस्सा। 7 अप्पहियं कायस्सं जइ सक्खइ परहियं च कायस्सं। अप्पहियपरहिण्णाणं अप्पहियं खेव कायस्सं ॥ 8 सप्पस्स जहा दिअं दुअं वि विसत्तणमुवेइ। 9 जइ मरणं न साहारणं ता सीरां काउं जुज्जइ। 10 मण्णुगा गसिग्गमाणं जीवियं को रक्खइ। 11 समणेण य भणवग्गा कहा कइयस्सा। 12 तां भी भग्गा, लब्धूणं माणुसत्तणं, निइलियस्सो वमाभी यदग्गिग्गा देवा, कायस्सा गुरघरणसेवा, दायस्स सुपत्तेसु दाणं, कायस्सो पिणायवणेण पूयासक्कारो, जेग ससारकतां धोत्तिज्जइ।

286 1 What one must do one should do without delay 2 Better than all virtues is the virtue of non violence 3 His younger brother is cleverer than he 4 The wealthy man thinks wealth more valuable than goodness or virtue 5 A powerful hero kills many cowardly persons on the battlefield 6 The lamp lighted by the maid is carried along the current 7 A penny received as a reward is better than a lump of gold 8 Abstain from wealth which is stolen 9 The scriptures should be explained by the teacher to the pupils 10 If a man becomes devoid of wealth his relatives should not forsake him

## LESSON TWELVE

287 The AMg declension is mostly of nouns ending in vowels. A few nouns, however, which originally ended in consonants in Sanskrit have peculiar forms of the consonantal declension and can be said to *from the irregular declension in AMg.*

288 Words which end in क् in Sk fall into two groups, those denoting agency and those denoting relationship. They are differently declined in a few cases.

289 Words denoting agency. कत्ता 'doer'

N.	कत्ता	कत्तारो, कत्ता
V.	कत्ता	कत्तारो
A	कत्तार	कत्तारो, कत्ता
I.	कत्तारिण	कत्तारेणि
Ab	कत्ताराओ	कत्तारेहिओ
G	कत्तुओ, कत्तारस्म	कत्ताराण
L.	कत्तारे	कत्तारेसु

Similarly are declined दाया giver, नेया leader, नाया knower, सया preacher, पसया expounder, गन्दा goer.

The forms of older declension are : N. sing *neyā, chettā, dāyā*, (forms from plu used as sing. are *udagadāyāre, bhattāre, uvadamsettāre, bhattāro*), A sing *bhattaram, dāyaram, neyaram*, N plu *akkhatāro, āgantāro, pannattāro, neyāro*

I sing *kattārena*, plu *kattārehim*, Ab. sing *kattārāo*, plu. *kattārehinto*, G sing. *kattārassa*, plu *kattārānam*, L. sing *bhattāre*, plu *dāyāresu* are from the -a- declension G. sing *kattūo, bhattūo* from the -u- declension

290 Words of relationship. Mas पिया 'father'

N.	पिया	पियरो
A.	पियर	पियरो, पियरे

L. पिठणा	विईहिं, पिऊहिं
Ab. पिठणो	पिऊहितो, विईहितो
G. पिठणो, पिठस्स	पिऊणं, विईणं
L. पियरि	पिऊसु, विईसु

Similarly are declined : भाया brother, जामाया son-in-law, अम्मापिया father and mother (in sing and plu.), मायापिया (sing and plu.).

Historical forms are : N sing *piyā*, *bhāyā*, plu *piyaro*, *bhāyaro*, *bhāyarā*, *ammāpiyaro*. A sing *piyaram*, *bhayaram*, *bhāyaro*, *bhāyarā*, *ammāpiyaro*. I. sing *piyari*, G plu *ammāpiṇam*, *ammāpiyaram*, I. sing *piyari*, G plu *ammāpiṇam*, and after them I plu *piṇum*, *ammāpiṇam*, *māyāpiṇam*, and after them I plu *piṇum*, *piṇum*, *bhāṇum*, *ammāpiṇum* I sing *piṇā* *bhāṇā*, G. sing *piṇo*, Ab plu *piṇinto* are after -i- or -u- declension G sing *piyarassa* after a- declension

### 291 Fem. माया 'mother'

N	माया	मायरो
A.	मायरे	मायरो
I.	मायाए, माऊए	मायाहिं, माईहिं
Ab	माऊए	माऊहितो, माईहितो
G	मायाए, माऊए	माईण, माऊण
L.	मायाए, माऊए	माईसु, माऊसु

The word *māyā* has been fully assimilated to *piyā* even in A Plu *Dhūyā* daughter' is regular like *mālā* Older forms A. Sing *dhūyaram* I plu. *dhūyarāṇum* (analogical with the extended base) Only N sing *sasā* 'sister' is found.

### 292 Words ending in n. राजन् 'king'

N.	राजा	राजाणो, राज्णो
V	राय, राजा, राय	राजाणो, राज्णो
A	रायाण, राय	राजाणो
I.	रक्षा, राज्णा, राएण	राईहिं
Ab	राइणो, रक्षो	राइहितो
G.	राइणो, रक्षो, रायस्स	राइण, रायाण
L.	रायंसि	राईसु

Historical forms are N sing *rāyā* plu *rāyaṇo* *rajanam* I sing *raṇṇā*, Ab G sing *raṇṇo* Others are from a *ṣ* base and *rayassa* and *raena* from an *a*-base Both the types of forms are met with in compounds E sing *ikkhagarayā*, *ṭikkamarā* A sing *gaddabhīllarayaṇam* I sing. *devaranna*, *nagaraeṇa*, etc

293 आत्मन् 'self' It has two bases अप्पा and अत्ता

N	आया, अप्पा	अप्पाणी, अत्ताणी
A	अप्पाण, अत्ताणं अयाणं	अप्पाणो, अत्ताणो
I	अप्पण, अत्ता	अप्पाणेहि, अत्ताणेहि
Ab	आयअ, अत्ताओ, अप्पाओ	अप्पाणेहितो, अत्ताणेहितो
G	अप्पणो, अत्तणो	[ अप्पाण, अत्ताण ]
L	[ अप्पणि, अत्तणि ]	[ अप्पेसु, अत्तसु ]

Similarly are declined अद्द road, ब्रह्मा Brahman, मुद्द head.

Sometimes the shortened base *appa* is used A sing. *appam*, I sing *appena*, L sing *appe*, sometimes the lengthened base N sing *appano* I sing *appānena* E sing *appanassa* So also *yuvan* 'youth' has *juva* or *jucana*, *ṭvan* 'dog' *sapa* The Neuter word *naman* 'name' has in the N sing *namam* or *nama* *karmān* 'act' has I sing *kammāna*, *kammūṇa*, G sing *kammuno* All other words ending in *in*, *-vin*, and *min* become *ṣ* ending

294 Words ending in *ṭ* अर्हत् 'venerable'

N,	अरह अरहन्तो	अरहन्तो
A	अरहन्त	अरहन्ते
I	अरहन्तेण अरहया	अरहन्तेहि
Ab	अरहओ	अरहन्तेहितो
G	अरहओ, अरहन्तस्स	अरहन्ताण
L	अरहन्ते, अरहन्तासि	अरहन्तेसु

Similarly are declined all present participles like करन्त *karant* and possessive adjectives like घणवन्त, बुद्धिमन्त



These words show all the forms of the *a* declension with the base in *anta vanta*, and *manta* extended from the strong base in Sk Historical forms are N sing *janam, vijjam, cakkhumam ditthumam*, I sing *mamaya, janaya mahaya*, G sing *mahao bhagavo, viharao, kuttvao dhumao* etc V sing *bhayavam, auso samanauso* Forms from the weak bases are N sing *bhagavo*, A sing *maham*

295 Remnants of other declensions *gau* 'cow', N sing *go, gave*, N plu *gao gata*, A plu *gao*, I plu *gohim*, G plu *gavam* The feminine *gati* is regular *nau* 'boat' N sing *nava* A sing *navam*, etc regular Words ending in *i* L sing *jagati* Words ending in *as* N sing *dummaṇṇa, summaṇṇa*, I sing *manasa, tayasa teyasa, tavaṇṇa* L sing *tamaṇṇa* In *is, us* I sing *cakkhūsa viṇṇa* In *i* Ab sing *diso*, A sing *disam tac* I sing *vaya tvak* I sing *taya, vid* N sing *veyavi parissad* N sing *pairisa*

296 1 तस्यो लो वयसपरिगृह्यो मायापिर्हृदि य सदिं ससुरकुलं गतो । 2 नमोऽथु ण समणस्स भगवओ महावीरस्स । 3 अरहन्ते वादिमो सिरस्ता । 4 सुय मे जाठस्स तण भगवदा एवमवसाय । 5 जे मायर च पियरं च पोसेमि ते लोए वससणिज्जा भवन्ति । 6 रायाणी रायमद्या य गणिं पुच्छन्ति । 7 ते अप्पणा न गिण्हन्ति नो य गिण्हवाए पर । 8 जे वा दायार निंदइ अप्पणा मे स भिक्खु अकउज कुणइ । 9 पुच्च बुद्धीए पेहिता पच्छा वयमुदाहरे । अथक्खुओ एव नेयारं बुद्धिमवउ ते गरा ॥ 10 तए ण से मेहे कुमारे अम्मपिउहि एवं धुत्ते समणे अम्मापियरो एवं वयासी । 11 तस्स ण कूणियस्स रओ धारिणी नामं देवी होएया । 12 अप्पा चेव एमेयव्वो अप्पा हु खलु बुद्धो । अप्पा दतो सुही हाइ अस्सि लोए पराय य ॥

297 1 The orders of the king should be followed by all the people 2 Kings Aśoka's religion preached obedience to parents and elders 3 Know thyself was the motto of the Greek philosophers 4 The word *arahanta* is explained as 'one who deserves honour', 'one who kills enemies' and 'an honourable person' 5 The preaching of the venerable Lord Mahāvira should not be

thought to be the same as that of Buddha 6 The ministers of the king brought before him the young prince of the vanquished enemy 7 When asked what he wanted the child began to cry and lament the death of his father 8. Men follow their leaders without thinking 9 It is better to control oneself with penance and self-control 10 The man who has eyes should be the leader of blind men

### LESSON THIRTEEN

298 The demonstrative pronoun एतद् is declined as follows,

	Mas		Fem	
N	एत, एतो	एत्	एता	एताओ
A	एय	एय	एय	एयाओ
I	एयणे	एयहिं	एयाए	एयाहि
Ab	एयाओ	एयहिन्ता	एयाओ	एयाहितो
G	एयस्स	एयसिं	एयाए	एयासि
L	एयंसि, एयम्सि	एयसु	एयाए	एयासु

#### Neut

N A	एयं	एयाह एयाणि
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All other forms are the same as those of the Masculine

This pronoun is used to point out things which are near the speaker (cf 411)

The declension is identical with that of *tat* which is here extended by prefixing *e*. Additional forms are N sing *ese*, Ab. sing *etto*, G Plu *eyanam* (both Mas and Fem)

299 The pronoun इदम् is declined as follows :

	Mas.		Fem.
N.	इमे, अयं, इणमो इमे	इमा, अयं	इमाओ
A.	इमं	इमं	इमाओ
I.	इमेण, नेण, इमिणा इमेहि	इमाए	इमाहि
Ab.	इमाओ	इमाओ	इमाहिती
G.	इमस्स, अस्स, से इमेमिं, एति	इमीए, इमाए, इमीसे, से	इमासिं
L.	इमांसि, अस्सि	इमाए, इमांसे	इमासुं
	Neut.		

N. A इम, इय

इमाह, इमाणि

the rest like Mas. It is used to point out what is in the presence of the speaker. (cf. 412).

As in Sk this pronoun is pieced out of a number of stems. The original stem *a-* or *i-* gives : N sing. *ayam* (for all genders), A sing *imam*, G. sing *assa* L sing. *assim*, I. plu. *ehim*, L plu *esu*, and the extended form L. sing *ayamss*. The stem *ana-* gives I. sing *anenam*, the base *ena-* (becoming *ina-*) gives Mas N. sing *inamo* A. sing *iham*. *ham*, I. sing *hepa* plu *hehim*, Neu. N A sing. *iham*, Fem. I. sing *hāe*, plu. *hāhim*

The base *ima-* is extended to all the cases and assumes the form of *imā-* or *imī-* in the Fem

300 Only a few forms of अदस् are met with. N. sing. अतो and the extended forms अमुगो, अमुगे, I. sing अमुणा L. sing. अमुगसि (cf. 413).

301 The Denominatives or nouns used as verbs are formed —

(i) by using the noun as a verb : अयिज to offer, जम्भ to take birth, पचयिज to return.

(ii) by adding य to the noun, before which the pre-

ceding vowel is lengthened : ममाय to desire, सिंहाय to act like a lion, अमराय to look like a god

(iii) by adding ए आहारे to eat, फले to give fruit, उवस्त्रवे to cook, मृदले to soil, वंते to vomit

(iv) by adding आवे सहावे to call, दुस्त्रावे to harm, धीरावे to console, सथावे to take an oath

302 A few desiderative forms are borrowed from Sk जुगुप्सु to become disgusted, तिगिप्सु to examine, सुस्सुस to serve

303 The intensive forms borrowed from Sk are : जागर to keep awake, चंचम to wander, लालय to fondle, भिम्बित to shine

304 1 एष विहिता सुकप सुयणा ज निमिया भुवने । 2 जा जा वच्चाह रयणी न सा पदिनियच्छह । अहम्मं कुणामागस्स भफला जन्ति राहभो ॥ 3 जा जा वच्चाह रयणी न सा पदिनियच्छह । धम्मं च कुणामागस्स भफला जन्ति राहभो ॥ 4 वित्तेण ताणे न लभे पमुत्ते इमंस्सि टीए भदु चा परत्थ । 5 जया मिंगस्स आयको महारण्णम्मि जायह । अत्तं रत्त-मूलम्मि को ण ताहे तिगिप्सह ॥ 6 सो सेणायह काभो सीहायह कोहुभो-अबुद्धीभो । 7 एवं अनुसासिण्ण भणियं शणितस्समेण । भयर्ध एवमेव न सदेही ति । ता जइ भगवन्तो, ममोयारि अनुकपा, उच्चिभो चा अह प्यस्स वयवित्तेस्स ता करेहि मे एवययप्पयाण । हसिणा भणिय 'वरु' को अत्तो प्यस्स उच्चिभा ति ॥ 8 एवमायण्णिज्ज भणियं वरघण्णा 'किमेयस्स सुक्कायदुपस्स कए अण्णाण खेएह ।

305 1 Teach this pupil the principles of religion  
2 The dog was stolen from me by the thief 3 These students wait upon the teacher 4. The physician examines the disease of the king 5. Why do you get angry with these servants? 6 Salutation to the god who created this whole universe 7 Who lives in that cottage? 8 The ascetics living in this forest are seen by that king

LESSON FOURTEEN<sup>1</sup>

306 The numeral एग or एक्क is declined in three genders and in the singular number

	Mas	Neu.	Fem.
N.	एगे	एग	एगा
A	एग	एग	एग
I	एगेण		एगाए
Ab	एगाभी		एगाभी
G	एगस्स		एगाए
L	एगम्मि, एगसि		एगाए

In the plural it is used to mean 'some' N *ege* G *egesim*.

307 दो 'two', ति 'three', and चउ four are declined in the plural only and all the genders have the same forms.

	N दो, दुवे, दोणि	तओ, तिणि	चत्तारो, चउरी, चत्तारि
A			चउहि
I	दोहि	तीहि	चउहिती
Ab	दोहितो	तीहितो	चउणह
G	दोण्ह	तिण्ह	चउसु
L	दोसु	• तीसु	

Do (*dvau*) is Mas *duve* and Ne (*dve*) Neu and Fem *donns* after the model of *trips*. Other forms are in the plural *tao* (*trayah*) Mas *tinns* (*trins*) Neu *cattaro* (*catvarah*) Mas. *cattars* (*cattars*) Neu *cauro* (*caturah*) Mas Acc

308 Numerals from पच 'five' to अठारस 'eighteen' are declined only in the plural and have one set of forms only N पच A पंच I पचहि Ab पचहिता G पंचण्ह L पंचसु

They are 6 छ 7 सच, 8 अठ, 9 नव, 10 दस, ११ एकारस, १२ दुवालस, बारस, १३ तेरस, १४ चउदस, १५ पचरह, पचरस, १६ सोलस, १७ सचरस

All other numerals except ४९ ५८ are declined in the singular like nouns having the respective endings Thus

numerals from 19-48 may be regarded as Neu nouns ending in -a or Fem. nouns ending in -ā in the Nom. Numerals from 50-99 may be regarded as Neu in i or Fem in ī in the Nom. In all other cases they are declined like Fem nouns. Numerals from 49 to 51 are to be declined like *pañca* (cf. 339-349).

309 The remaining numerals are : 19 एगुणवीस अउण-चीसइ, अउणवीस, 20 बीस, बीसइ, 21 एकवीस, 22 बावीस, 23 तेवीस, 24 चउवीस, 25 पणवीस, 26 छव्वीस, 27 सत्तावीस, 28 अट्ठावीस, 29 अउणतीस, 30 तीस, 31 एगतीस, 32 चत्तीस, 33 तेत्तीस, 34 चोत्तीस, 35 पणतीस, 36 छत्तीस, 37 सत्ततीस, 38 अट्ठतीस, 39 एगुणचत्तालीस, 40 चत्तालीस, 41 एगचत्तालीस, 42 बायालीस, 43 तेयालीस, 44 चउयालीस, 45 पणयालीस, 46 छायालीस, 47 सीयालीस, 48 अट्ठयालीस, 49 एगुणवन्न, 50 पन्नास, 51 एगवन्न, 52 बावन्न, 53 तेवन्न, 54 चउवन्न, 55 पणवन्न, 56 छवन्न, 57 सत्तावन्न, 58 अट्ठावन्न, 59 एगुणसट्ठि, 60 सट्ठि, 61 एगट्ठि, 62 बासट्ठि, 63 तेसट्ठि, 64 चउसट्ठि, 65 पणसट्ठि, 66 छावट्ठि, 67 सत्तसट्ठि, 68 अट्ठसट्ठि, 69 एगुणसत्तारि, 70 सत्तारि, 71 एकसत्तारि, 72 बावत्तारि, 73 तेउत्तारि, 74 चोवत्तारि, 75 पचइत्तारि, 76 छावत्तारि, 77 सत्तइत्तारि, 78 अट्ठइत्तारि, 79 एगुणासीइ, 80 असीइ, 81 एकासीइ, 82 बाईसि, 83 तेसीइ, 84 चउरासीइ, 85 पचासीइ, 86 छलसीइ, 87 सत्ता नीइ, 88 अट्ठासीइ, 89 एगुणनइ, 90 नइ, 91 एकाणउइ, 92 बेणउइ, 93 तेणउइ, 94 चउणउइ, 95 पचाणउइ, 96 छलउइ, 97 सत्ताणउइ, 98 अट्ठाणउइ, 99 नउणउइ, 100 सय, 1000 सहस्स.

310 The ordinals are पदम first, बीय, बिइय, दोब second, तइय, तब third, चउत्थ fourth, पंचम fifth, छट्ठ sixth. The remaining are formed by adding य to the cardinal number. सत्तम, seventh, दसम tenth, बीसइम twentieth.

311 To express fractions of half अड्ड = added to the next number. दिवड्ड one and one half, अट्ठम seven and one half.

312 सह once The remaining multiplicatives



of Āyāra the 8th called Mahāparinnā is lost 5 The Nandisūtra deals with the five kinds of knowledge 6 In this Avasappini 24 Jinas are born in the country of Bharata 7 Rāvana had only one head and not ten 8 The eleven brothers became the eleven Ganadharas of Mahāvīra

## V LESSON FIFTEEN

319 ADVERBS Adverbs of place एतथ, इह here, तथ सहि there, जत, जहि where कतथ, कहि where? कतथइ, कहिचि, कहिचि somewhere, इज्जो, उत्तो, from here, तभो, ततो from there, जभो, जतो from where, कभो, कुभो, कतो from whence? एतथ in one place, अतथ in another place, उहु above, सव्वतथ everywhere, बाहि outside, अगमभो before, पच्छा behind, कूरभो from after, भंतरा in the middle

320 Adverbs of time अत्थ, एहि, एताहे, इयाणि, संपद्यं now, ता त्वा, तभा, तो, तद्वा, ताहि then जया, जद्वा, जाहे when, कया कह्या when? जाव ताव, जा ता while then, कल्ल yesterday, सुवे tomorrow, पुर्वि, पुरा earlier, निच, सदा, सह, सद्यं always, सहसा, ससि suddenly, नवरं only, नवरि thereafter, पुनो again, ताव च, एतथरे in the meanwhile

321 Adverb of manner न, मा, not, इव, विव विव, एव like एव, तद्वा so, कद् वि somehow, सम्मे properly, समे together, वाव, घणियं very, इसि, मल्ल little, अवसं necessarily उहु, सिग्यं quickly, सणिय slowly, कम्मण in course, सुहु well, केवलं, only, सेयं better

322 The adverbs have a twofold origin (i) Some of them are old case forms and others are formed with



suffixes Acc Sing is found in . *uddham* (*ūrdhvam*), *bāhim* (*bahih*), *īyānim* (*īdānīm*), *sampayam* (*sampratam*), *kallam* (*kalyam*), *niccām* (*nityam*), *sayayam* (*satatam*), *puvīm* (*\*pūrvīm*), *bāddham*, *dhanīyam*, *evam* (*evam*) Inst is found in . *antarā*, *sahasā*, *kam-na* (*kramēna*), *diyā* (*divā*), *purā* : Ab is found in *bahiyā* (*bāhyat*), *hetthā*, *pacchā*, Loc. in : *etthantare*, *rāo*, *rahe*, *suve*, *pure*.

(i) With the suffix *-ttha* (Sk. *-tra*): *ettha*, *tattha*, *jattha*, *kattha*, *egattha*, *annatth*, *savattha* With the suffix *-tas*, *so*, *tao*, *tatto*, *jao*, *jatto*, *kao*, *katto*, *kuo*, *durao*, *aggao*. With the suffix *-ha* (Sk. *-tha*), *iham*, *jaha*, *taha*, *kaham* With the suffix *da*. *tayā*, *jaya*, *kayā*, *saya*. With *hm*. *jāhm*, *tāhm*, *kāhm*. With *he*. *jāhe*, *tāhe*

323 PREPOSITIONS Used with nouns. (i) Governing Acc : अतरेण without, जाव until, पद् towards, मोक्षेण except, आदाय, गहाय with

(ii) Governing Ins. सम, सद्धि, सह with, विषा without.

(iii) Governing Abl. आरम्भ from

(iv) Governing Gen पुरो before, उर्वरि above, समीप ear, कए, for, हेहा below, बाहि outside, पञ्चक in the resence etc

324 Prepositions used with verbs

अह् (अति) beyond, over, अह्कमह् crosses, अह्गच्छह् goes over

अणु (अनु) after, behind, along अणुकरेह् imitates, अणु-माणह् consents.

अव, ओ (अप) away, off अवक्रमह्, अवरज्जह्, ओहरह्  
अभि (अभि) towards, to : अभिगच्छह्, अभिवद्दह्, अभिभवह्.

अव, ओ (अव) away, down - अवतरह्, ओगाह्, अवमाणेह्.

आ (आ) upto, on : आरुहह्, आगच्छह्

उद् (उद्) upon उगमेह्, उत्तरह्, उदिसह्.

उव (उप) towards, near : उवागच्छह्, उवमेह्, उवधारेह्.

दुस् (दुस्) bad, hard दुच्चरेइ, दुक्करेइ  
 निस् (निस्) out, away निग्गमइ, निस्सरइ  
 परि (परि) all round परिगणेइ, परिवट्टेइ  
 पडि, परि (प्रति) towards पाडिवालेइ  
 वि (वि) apart separate विक्किणइ, विकुच्चइ, विवरेइ  
 स (सम्) together संगमइ, संतोसेइ  
 सु (सु) well सुल्लेइ, सुकरेइ  
 पाउ (प्राहुस्) open पाउकरेइ, पाउम्भवइ

325 CONJUNCTIONS (i) Copulative अह now च, य and, किंच moreover (ii) Disjunctive वा or (iii) Adversative अहया or किंतु but (iv) Conditional जइ if (v) Of direct speech छि, ति, इ, इइ thus (cf 463 478)

326 1 कह तुमं एगागी भीसणारण्णे भागभो । 2 अहया द्दणेण खेव नीयाण उवसमो न सामण । 3 तथ सागरे मिलिया गगा तथ गगा सावरतिथं नायं । 4 जाव न एइ आप्से ताव जीवइ सो दुही । अह पत्तमि आप्से सीस छेत्तण भुज्जइ ॥ 5 सम्म जग नइ तुहं सम्मं थापि धण भवे । सम्मं पि ते अपज्जत्तं नेव ताणाय ते तथ ॥ 6 कोहा वा जइ वा हासा होहा वा जइ वा भया । मुत्तं न वयइं ओ उ तं वयं वम माहणं ॥ 7. जहा पोम्म जले नाय गोवलिण्णइ वारिणा । ण्वं अलितं कामेहिं ते वयं वम माहणं ॥ 8 जरा जाव न पीलेइ वाहा जाव न वट्टइ । जाविदिया न हायन्ति ताव धम्म समावरे ।

327 1 Who can help me without you ? 2 Go in the northern direction of the tree and I will follow you. 3 When he was speaking with the girl Asanivega came there 4 What difference is there between men and beasts if men behave like animals ? 5 The thief concealed the stolen wealth below the tree 6 Goyama came to the garden outside the city of Campā with five hundred monks 7. The god slowly produced the from of a big serpent to frighten the pious householder 8 Even though fish live in water they do not get liberated.

**PART THREE**

**SYNTAX AND COMPOUNDS**

## I ARTICLE

328 There is no article in Ardha-Magadhi. The meaning of both the definite and indefinite articles is inherent in the word itself. So *पुरिसो* means 'a man' and 'the man' according to the context. If they are to be pointed out prominently the definite article is expressed by the demonstrative pronoun, *स पुरिसो* 'the man', *सा इत्थी* 'that lady', *बालपुन स फल गहिय* 'the child took the fruit'. The indefinite article is expressed by the use of *एग* *एगो सिंहो* 'a lion', *चेपाए एगो महाणो परिवसइ* 'A certain Brahmin lived in Campā'.

Historically the article has arisen out of the demonstrative pronoun which has lost much of its original force. In AMg, however, it has never lost its force to such an extent as can be compared with the article of the European languages. The same holds good of the indefinite article arising from the numeral 'one'. But a close approach to the use of article is found in the canonical prose in cases like *tae nam se jaiandhe purise* Vip 11 'then the blind man', *tae nam se purise tam purisam evam vayas* Sut 2.13 'then the man spoke to the other man', *tae nam se anande* Upa 10 'then Ananda'.

## II AGREEMENT

329 Agreement relates mainly to such aspects as Gender, Number, Case and Person, regarding which the words must formally agree to form the congruence between them.

Various factors help to break down this congruence. Thus the impression produced by the actual fact like a collective idea with a grammatical expression in plural *abhu jina atthi jina adu va vi bhavissai* U 2 45 'There were Jinās there are Jinās and there will be Jinās' A fixed form may disturb it *tattha je te ariyā te evam vayasī* Ay 1 4 2 'There those who were noble spoke thus' Some times an important word may disturb the agreement *chajjivaniya namam ajjhayaṇam pavasiya* Das 4 The chapter called *Chajjivaniya* is preached. The speaker himself may change the mode of expression : *siehi assie bhikkhu amakkhāe parivattasī* Sur 1 1 4 13 'A pious monk should live as a man free from fetters among those who are bound with fetters' A compromise may be effected *tāhe raya sa ya jayahatthimmi arudhai* Erz 34 29 'Then the king and queen mounted the victorious elephant'

**330 AGREEMENT BETWEEN THE SUBJECT AND THE PREDICATE** The agreement found between the subject and the predicate of a given sentence pertains to the number and person when the predicate is in the form of a finite verb and to number and gender when it is a verbal derivative

(i) Normally the number of the subject and the predicate is the same *deva vi te namasanti* Das 1 1 'Even the gods adore him' *amare bhavivah rasi* Das 1 ■ 'The bee drinks the juice'

As the dual forms are lacking in all the Prakrits the verb is in the plural with a dual subject *do vi gacchanti soggaṃ* Das 5 1 100 'Both of them go to a good birth'

This agreement holds good with the grammatical gender and number when the actual fact may not conform with it. When a person is spoken of in plural as a sign of respect the predicate will be in the plural *tao subbhe eyam appham ākkhaha* Nay 1 14 'Then tell me this fact'

(ii) **A multiple subject** If the words form-

ing the subject are joined with the particle च 'and' the predicate is naturally in the plural रायणी रायमद्या य पुच्छन्ति। Das 5 2 'The kings and the ministers of the king ask' कोही य माणा य अनिगहीया। Das 8 40 'Anger and pride which are not controlled'

The other alternative that the predicate should agree with the nearest of them is also found किं वा करेद् मम विरहे महाराधो अस्या य। Erz 21 10 'What is the king and my mother doing in my absence?'

Sometimes the rule is violated: *sampayam ca dattaharaṇam parimosa ja kēṇa vā kajam* Erz 67 19 'Just somebody took away the wealth and committed theft'

(iii) If the nouns forming the subject are joined by the disjunctive particle वा 'or' the predicate naturally remains in the singular नयि पुणे व पावे वा। Sut 1 1 12 There is neither merit nor demerit

331 When the subject is made of nouns of different numbers the verb agrees according to following rules. When the subject consists of two singular nouns joined with *ca* 'and' or any other particle like *et* also the verb is found either in the singular or plural *na tassa majā ca piyā ca bhāja kalammi sammamsahara bhavanti* U 13 22 'Neither his mother nor father nor brother take a share (of his acts) at the time of death' When the subject consists of more than one word of different numbers the verb is usually in the plural and only occasionally in the singular *sehanti ya ṇam mamaṇṇo majā piyā ja sujā ja bhāṇṇa* Sut 12.1 19 'His father mother children and wife who claim him admonish him' *ṇanti puttā ja pāi ja majjham* U 136 'My sons and husband run away' *jaṭṭhā natthi jaṇṇa maccu rakheṇa veyya tatā* U 23 81 'Where there is neither old age nor death nor diseases nor pains' When the subject consists of many words all of which are in the plural the verb is naturally in the plural except for exceptional cases *dāṇṇi ja sujā teta mittā*

*ya taha bandhava jīvantam apujivanti* U 18 14 'Wives, sons, relatives and friends depend upon him as long as he lives' *ḍahara buddha ya patthae* Sut 1 2 1 16 'Young and old may request'

Principal exceptions to the rules may be due to the lack of distinct forms of morphology *te sumanapadāhagā evam vayasā* Nay 1 12 'these astrologers said thus' or for an unknown cause *pantam sejjam sevimsu* Ay 1 9 3 2 'He used a low bed with a collective idea' *jaṭṭha jaramaraṅgarogadoṛā natthi* Vas 4 3 'where there is neither old age nor death nor diseases nor faults, first person with a plural verb' *tao ham tāo lavāmo* Vas 290 28 'then I speak to them' inclusive first person *atvī yāvī citta janī sāmā* Ry 18 'Moreover, O Citta let us know' dual subject with a singular verb *do vī tattha nimantas* Das. 5 1 38 'Both of them may invite him' a change of number may occur in a relative clause *aggī cittaḥ Goyama je ḍahanī sarvatthe* U 23 50 'There is fire in the body, O Goyama, which burns'

332 The subject and the finite verb normally agree as regards person. If the subject consists of more than one word of different persons, the plural verb is in the first person rather than in the second or third and in the second rather than in the third. *अहं च मम च मा कुले गंधना दामा।* Das 2 8 'You and I, let us not become Gandhana serpents in our family' *अहं च मम च दो दि गुग्गमो।* Kum 11 'Let you and I both fight'

Disagreement in person is only occasional *bhikkhū āmākkhā parivāsejān* Sut 1 1 4 13 'The monk should wander till he is lib-rated' *na tuma jān* 26 16 'You do not know'

333 Usually the predicate agrees with the gender of the subject whenever it is an adjective or a verbal derivative. This agreement pertains to the grammatical gender of the word. *सत्यमेव अष्टा विंशहाविमो।* Erz 54 10

'I married myself. जाहं तेन परिचिता। U. 22 29. 'That I am abandoned by him'.

334 When the subject consists of words of Masculine and Feminine genders AMg. uses the Masculine form of the predicate. माया य छोहो य पवहुमाण। Das. 8.40. 'Deceit and greed growing.'

In later Prākṛit the neuter form was preferred : (*rāyā devī ya*) *niyabhavane gayāi* Erz 84.6 'The king and the queen went to their palace.'

335 If the predicate is a noun it is not free to agree with the subject as regards gender. जम्म दुखलं जरा दुखलं। 'Birth is misery and old age is also misery.' तयो जोई जीवो जोइहाण। U. 12. 'Penance is fire, the soul the alter.'

336 In the Prākṛits we find the slow process by which the active construction has replaced the passive though the grammatical form remains passive. Past passive participles derived from a transitive verb are used in an active construction : मुको मि विसभवखण। U 23 46. 'I have abandoned the eating of poison' लंकाहिबो पवुसो Pau 5 111. 'The lord of Lankā spoke' Many transitive verbs use their participles actively तयो सो पहसिभो राया। U. 20.10 'Then the king laughed.'

337 AGREEMENT BETWEEN THE SUBSTANTIVE AND THE ADJECTIVE. On the whole the adjective agrees with the substantive on which it depends in Gender, Number and Case. The exceptions to this rule are only occasional.

When a substantive is pointed out by means of a superlative from a group of nouns usually in the genitive and the two nouns differ in gender, the superlative usually agrees with the noun in the nominative and not with the one in the genitive. *cando va tārāna mahānubhāve* Sut.



1 6 19 'Just as the moon is the most lustrous among the stars' *gandhesu va candapam ahu settham* Sut 1 6 19 'As sandal is the best among the scents' Attraction is responsible for this usage

338 The agreement of adjectives with more than one substantive is on parallel lines with that of the predicate. The usual practice is to make it agree with the nearest substantive *मुहं विद्या सुरा सीहं मेरुओ यं महुणि य।* U 19 70 'You like wine drink and other liquors' *पाह्णो मि जलन्तीओ वसाओ रुहिराणि य।* U 19 70 'I was made to drink burning fat and blood'

Cases of disagreement may be (i) those of gender *teu cittamantam akkhaya* Das 4 'Fire is said to possess life' *iham puna samive girikudam nama gamo* Vas 182 6 Here nearby there is a village *Girikuda* (ii) disagreement in case of Das 2 1 29 (iii) disagreement in number of doubtful occurrence

339 AGREEMENT OF NUMERALS : The cardinal number meaning 'one' fully agrees with the noun *पासहं णं पडम-वत्पुण्डीरं।* Sut 2 1 'He sees an excellent lotus' In its plural form it means 'some' *एते आहु।* 'Some say'

The cardinal numbers from 'two' to 'eighteen' are regarded as adjectives. But by the nature of their meaning they are used in the plural. Moreover they have only one set of forms for all the three genders *दोष्णि वि रायाणो।* Nir 26 'Both the kings' *तस्स भज्जा दुवे आसि।* U 22 2 'He had two wives' *अट्ठरसोहि समण-सहरसोहि सद्धिं सपरिवुडे।* Nay 5 53 'Surrounded with eighteen thousand monks'

Numerals over 'twenty' are all regarded as substantives and stand in apposition to the noun which they qualify. Their agreement pertains only to the case

forms वतीसाए हम्भुलवालिवाण पाणि गेण्हावेन्ति। Nay. 5 53.  
 'They marry him with thirty-two girls of rich families'  
 पचहत्तरीए वासेहि। Nir. 24. 'With 72 years'

Words expressing bigger numbers like 'hundred,'  
 'thousand' are regarded as substantives and stand in  
 apposition to words which they qualify पच सया। Kap.  
 142 'Five hundred'.

340 In many cases numerals remain without any  
 inflection *solasa rogāyankā* Vip 22 'sixteen diseases'  
*sattari vdsāi* Kap S 70 '70 years'

Numerals over twenty being substantives, can govern the  
 genitive of the noun *atthasayam māhaṇṇadāraganam* Vip  
 107 'eight hundred Brahmin boys' *puttaṇam satthi*  
*sahassa* Sag 'sixty thousand sons'

Numerals also enter into compounds with the nouns  
*atthasahasalakkhanadhara* U 22 5 'possessing eight  
 thousand marks' *sirasayāḥ satteta nata nharujaya bhava*  
 Erz 4 14 'There are 700 veins and 900 sinews'

341 AGREEMENT OF PRONOUNS. Usually the pronoun  
 agrees with the noun in Number and Gender. There are  
 some cases of disagreement of gender neuter pronoun  
 with a masculine noun जावन्ति लोए पाणा। Das 6 10.  
 'All living beings in the world' जावन्तिदिजापुरिसा सधे ते  
 दुक्खसंभवा। U 6 1 'As many ignorant persons there are,  
 are all born in misery'

When the pronoun refers to words of different genders  
 it may be in the masculine or neuter gender *kaṣaḍḍa*  
*indiyāṇi ya te jīṇiṭṭu* U 23 38 'senses and passions, having  
 conquered them'

342 The relative pronoun agrees with its antecedent  
 in number and gender but its case is determined by the  
 clause in which it occurs. जे य बुद्धा महामागा सुद्ध तेसि परवन्ति।

Sut 1 8 23 'These who are enlightened and great, their activity is pure' जो एष दण्ड गण्हिस्सह सो राया होहिइ ।  
 Erz 3/ 1 'He who takes this staff will become a king'

There are a number of exceptions, *acchanda je na bhujjanti na se ca tti vuccas* Das 22 'those who do not enjoy because unable to do so are not called relinquishers' *je ettha khattā uvajjeyā va khalejja jo nam* U 12.18 'Who are the door keepers appointed here who may remove him ?

343 The relative pronoun is neuter when it refers to a whole sentence तस्स मे अपदिक्कतस्स इमं प्यारिस्स कहं जाणमाणो वि सं धम्म कामभोगेषु सुखिओ । U 13 19 'This is the effect of my deed for which I have not repented, that even knowing religion I am attached to pleasure of senses' अज्जउत्त सोहण कथं जं सो वुरप्पा निहओ । Erz 8 29 'O Lord, you did well in killing that wicked man'

344 If the predicate of a relative pronoun is a noun having a different gender from the gender of the antecedent noun, the relative pronoun agrees with the predicate rather than its antecedent. The demonstrative pronoun naturally agrees with the antecedent noun जे माहणा जाइविज्जीववेया ताई तु खेताइ सुखिस्सहा । U 12 13 'Those Brahmins who are endowed with birth and knowledge are the best fields'

### III NUMBER

345 The Singular number naturally gives expression to an idea which is by nature one or when the contents of an idea are homogeneous or an idea of a collective nature. The collective words in the singular are always treated as singular and never as plural बहुजणो अन्नमज्जस्स एवं आइवस्सह । Bhag 15 1 3 'People were speaking to each other'

Many words which are used only in the plural in Sanskrit are found in Prākṛit as both singular and plural. P *puttesu dāresu ca yā appekkhā* Sn. 38. 'the attachment towards sons and wife' *puḍhavi āu teṇ ya* Sut. 1.1.18. 'earth, water and fire' *soṃilaṃ māhaṇaṃ pāṇehi kaddhāves* Ant 66. 'He caused Somila to be deprived of his life.'

346 Singular is used to denote whole class or material things forming one class. अस्मि जीवस्स नासो । U. 2. 27. 'There is no destruction of the soul' पुष च सोणिअं च आहारेइ । Vip. 27. 'He eats pus and blood.'

A curious use of the singular is found in *dasaddhavanṇe kusume nivāse* Bhag 15.17. 'Flowers of five colours were thrown down.'

347 The dual is lost and its place is taken by the plural even when the numeral दो may be used : बहु सुणेइ कण्णेहि बहु अञ्जिहि देखइ । Das. 8. 20. 'He hears many things with his ears and sees many things with his eyes.' तासि दोण्हे दुवे पुत्ता इहा रामकेसवा । U. 22. 2. 'Their two dear sons were Rāma and Kesava.'

348 The plural primarily denotes multiple things when the speaker wants to emphasise its plurality. सब्बे कामा दुहावहा । U. 'All pleasures bring misery.' The plural is used to make a general statement : से जहानाम्प बीयाण भगिदह्ण पुणरवि अकुल्लप्पती न भवइ । Aup 155. 'Just as there cannot arise the sprout from seeds burnt with fire.'

Natural objects may be used in the plural : *saklā na sandanti na vanti vāyā* Sut. 1.127. 'Waters do not flow and winds do not blow'. Abstract things : *apiccam deva-sokkhāi* Aup. 50. 'The happiness of gods is momentary.' *tesu sikkhā pavaddhanti* Das 9 2 12 'Their instructions increase'. Substances : *mantesu mucchiyā* Upa. 210 'addicted to flesh.' Names of countries : *tam jahā angā-nam vaṅgānam ....ghāyāe* Bhag. 15.1.28. 'just for the

destruction of Aṅgas, Vaṅgas ' Constellations *aha nikkhamā u cittaṃ* U 22 23 'He then becomes a monk at the time of Citta' Objects naturally plural *kesā paṇḍurayā havanti te* U 10 21 'your hair grow white' A curious usage is *bhāṇaḥ sumittaṃ nisīḍṣu tapamalam* Pau 12 19. 'Sumitta says to Vapamāli in the night'

#### ✓ IV CASES

349 Nominative It expresses the subject of the sentence *एवं कर्म्मि संवृताः* Das 2 11 'Thus act the enlightened men' It expresses the object of the passive construction *वेगं सा मणिषा* 'He said to her'

Nom. of the word in apposition to the suppressed subject *jācayjīram bambhayārī caharissam* Vas 3 28 'I will live as a celibate throughout the life'

350 Nominative of the predicate of a few verbs of incomplete predication *सिद्धे वा भवद्भासण* Das 9 4 14 'He becomes an eternal Siddha' *कसाया भगिणो बुद्धो* U. 23 53 'Passions are said to be fires' *अहं के भासि* Ay 1. 1 1 'Who was I?' *सा रणा सम्बरज्जसमिणी कया* Erz 'The king made her the owner of the whole kingdom'

Words standing in apposition to the subject and words joined with *nāma* naturally remain in the nominative *atthi theca bhārahe vāse paṇḍaraddhapanā rama puram/ tammi iharaho nāma rāyā* Erz 48 24 'There is in this very country of Bharata a town P by name There the king was E by name' Note the use of the predicative nominative *(te) nigganthā parayā* Pau 5 58 'they became Niggantha monks'

351 Nominative is used with *इति* to form the logical object of a sentence *न चातमहं नि मज्झ* Sut 1 2 3 16. 'The fool regards it as protection' *तेन चोरो नि मो वप* Das 7 12. 'He should not call a thief as thief'

Acc may be found as in *siddhīmantam* ii *alave* Das 7 52  
 'may call him as rich Further Nom for Acc adverbs  
*payatto vaṇabhumho* Erz 35 3 started towards forest'  
 For infin tive *esa vi ya nam kanhe mamam payavandae*  
*hauvam agacchai* Ant 40 This Kanha comes to me for  
 saluting my feet With the interjection *aho aho dujjaya*  
*ttam mohassa* Erz 3 35 O the difficulty of conquering  
 delusion In enumeration *pudhavi au teu va cau*  
*agasapancama* Sut 1 1 1 7 Earth water fire wind and  
 sky as the fifth In cases like *padesi rayanavutti* Pau  
 3 69 he showers jewels *bharjanti balassa vahena pithi*  
 Sut 1 5 2 14 They break the back of the ignorant man  
 with weapon *kahehi darayauppatti* Vas 1 19 14 Tell  
 the origin of the child we should better admit the inter  
 change of a long vowel for a nasalised one A disjunctive  
 use of the Nom is found in *so eva bhāṣiyametto vipiggao*  
*narava* Paum 28 31 When he said thus the king went  
 away

352 ACCUSATIVE It expresses the object of transitive  
 verbs वेदयति सुह दुःखः। Sut 1 1 2 1 They undergo  
 happiness and misery मातरं पितरं पोसः। Sut 1 3 2 4  
 'Maintain your father and mother

Some intransitive verbs of Sanskrit are used transitively  
*psuaramam ca te sumaramāṇi* Vas 36 13 remembering  
 the death of your father *roemi nam bhante niggantham*  
*pavayagam* Upi 12 I like O Lord the Niggantha preach  
 ing *jāmi balo varajjha* Das 7 7 about which the fool  
 comm ~~in~~ faults *vippo namamuddam jio jūe* Pau 5 32  
 'The Brahmin was deprived of the ring in gambling

353 Verbs denoting motion are used with the  
 Accusative of goal or destination न्हि ताव परं जाये। Sut 1  
 3 2 6 Come child let us go home ता गच्छामि हिमवन्ते  
 अहं गेहिऊण तयं आसहि उवणेमि सिरिविजयस्स। Therefore I  
 will go to Himalaya and taking that herb give it to  
 Srivijaya.

354 A double accusative may be found in the following cases (i) used predicatively *ogasam phāṣṣam naccā* Ay 1 21 'knowing the place to be pure *sanjāyam sāhū ālāce* Das 8 49 'One should call a self controlled on sage' (ii) in apposition to the object *asāyam vā pāṇa ra ahāyam āharettae* Kalp 1 19 'to eat food either food or drink.' (iii) expressing the person and thing *gihūno ta na dikkhe* Das 8 50 'He should not tell it to the householders' (iv) with causal verbs *thapagam, pejjamāe dāragam* Das, 5 1 42 'giving suck to the child'

355 A number of verbs may take a cognate accusative *अकालमरणं मरहः* U 5 16 'He dies an untimely death' *उमुचाइया इथिपदे पइत्ति* 1 5 2 15 'Urged on with arrows they carry loads of elephants' किं पि तहाविई हाः सायन्तो। Sm 14 9 'Meditating some thought of the type'

356 Accusative expresses the extent of time and place *दिभी य केचि काल तीण सह* Erz 8 3 'He remained with her for some time' *अहु मासे य चावण मवण* Ay 1 9 4 5 'The lord spent eight months' *अन्नाणि चत्ताणि अंगुलानि चहु* Erz 37 2 'It grows another four Angulas' *मुहन्ते अजगारे सत्तहपवाई अशुगच्छह* Vip 205 'He follow the monk seven or eight steps'

Acc may also denote a point of time *teṇa vā ṭṭam amhā siddhāraṇā dāraikālam pā adhippam gāṇhāmo* Aup 86 'Therefore, let us not take what is not given even in this time of difficulty'

357 A few verbal nouns may govern accusative *चम्ममाताइया वण* Sut 1 1.2.20 'We are observing religion' *वगवमुहवन्तो अमाविपरं वयपणातो मजह* Vas 4.2 'With the serene face he salutes his parents and says' A number of prepositions govern this case *आमगुरं पइव* Sut 1 7.8 'With reference to one's happiness' *मीमप*

जिण पइ नारयस्स पुच्छा । Vas १4 9 'the question of N to the prophet S' Particles ची ची मह पुरिससे । Sur 2 48 'Fie upon my manhood'

358 Acc gives rise to a number of adverbs *khuppa gacchanti amarabhavanā* Das 4 28 'They quickly go to the heavenly regions' *mandam parakkame bhayavam* Ay 1 9 4 12 'The Lord wandered slowly' So also *phudam* clearly *nggham* quickly, *niiccā* always *puvva* formerly

359 Very often the accusative of destination is expressed by an analytical construction जेणामेव भजसुद्धमे धेरे तेणामेव उवाणच्छह । Nay 1 5 'He goes to the elder Ārya Sudharma'

360 INSTRUMENTAL It is used in the sociative meaning and is often accompanied by prepositions like सह, समं and सङ्गिं खेलन्ति जहा व दासेहि । U 8 18 'They play with them as with slaves' सस्वयलेण नीहरिओ नयराओ Erz 48 26 'With all the army he started from the town'

A more abstract association may be seen in *bambhacereṇa se vase* Sut 1 1 3 13 'He should live in celibacy' *jāe saddhae nikkhanto* Ay 1 1 13 'With what enthusiasm he became a monk'

361 It commonly denotes the means or instrument of the action both physical or mental एतेण चैव सरेण दो वि विणिवाह्या । Erz 1 14 'Both of them were killed by the same arrow' मणसा वि व पत्यए । Sut 1 8 14 'He should not desire it even in his mind'

362 It denotes the acting agent in the passive construction कहं मए सो नायव्वो । Erz 12 26 'How should I know him?' ईसरेण कडे छीए । Sut 1 1 3 6 'God created the world' With causal forms the primary subject of the verb may be also in the instrumental पच्चयपुरिसेहि सुरगा सगाविया । Erz.



68 'He caused an underground passage to be dug by faithful men'

363 The reason or motive of an action is denoted by this case माणेगे अहमा गद्दु । U 984 'On account of pride one gets a low birth' खोभेगे विणिग्गुह्म । Das 5231 'He conceals on account of greed' मम हयाभी चारां पमाण्ण निवट्ठि । Erz 429 'The sword fell from my hand because of carelessness'

Words like *hetu*, *karapa nimutta* when used may be in the instrumental accusative or ablative *ettha kārāṇeṇa sāmī amhe kumbhāṇe paṇṇā niroṇṇasāya āṇattā* Nay 18 'For this reason O Lord king Kumbhaya expelled us from the country' *no annassa heṇṇa dhammaṃ āikkhejja* Sut 2215 'He should not preach religion for food' *royanti ya putta kārāṇā* Sut 12117 'They lament for the son'

364 It denotes the mode of action विण्णं वयं एदिगुण्णि । Ray 12 'They hear the words with modesty' माणेगे अण्णु । Erz 1711 'He remains silent'

This gives rise to the phrases like *suham suheṇam* in happiness, *majjhammajjheṇam* through the middle, and others

365 It is used to denote the lapse of time एगे सवत्थरण एवमिण्णु । 'He will come back after a year' अममहा काठेण जंगया । Sut 1216 'Living beings suffer the results of their acts after some time'

Instrumental also points out a point in time *tenam kāle ṇam tenam samasam* at that time and period *aha teṇeva kāleṇam purīe tattha mīthane* U 254 'Now at that time in the town lived a Brahmin' With constellations *nikkhaṇṇa jaccissāṇa* U 2223 'He becomes a monk in the time Citta'

366 In its special sense it denotes the direction एणं मग्गं अण्णि वगार । Erz 7929 'In this direction there is a

forest.' उत्तरेण वेसमणे महाराया । Nir 96. 'To the north is king Vesamana'

367 It often denotes the characteristic of the subject. आसे चवेग पवरे । U 11 16. 'The horse best in speed' सक्को माहणरूवेग इम चवणमब्बवी । U 9 6 'Sakka spoke these words in the guise of a Brahmin'

368 The instrumental has given rise to a number of adverbs *attaḥṣyam khu duheṇa labbhaḥ* Sut 1 2 || 30. One's welfare is got with difficulty' *ukkoseṇam samm bhava* U 5 3 'At most it may happen once' Similarly *jahātaheṇam* 'in reality' *duṛeṇam* 'from a distance', *anupuvvenam* 'in due order' *samjuheṇam*, *samāseṇam* 'in short', *chandena* 'at will', *cireṇa* 'after a long time' etc

369 It is governed by a number of verbs

(i) of association *सल्लुकेहि समागमो* । U. 27 15 'Coming to possess bad bulls' (ii) separation *पुरिसोरम पाकम्मुणा* । Sut 1 2 1 19 'Refrain from sinful acts, O man' (iii) covering etc *माहेण पाउद्ध* । Sut 1 2 2 22. 'Covered with ignorance' (iv) sacrificing *करेण होमेण हुणासि* । U 12 43 'With what sacrifice do you sacrifice?' (v) living *दियेण जीवेम* । Sut 1 7 21 'He should live on pure water' (vi) invite *भोगण निमैतयन्ति* । Sut 'Invite with pleasures', (vii) to eat *दहिणा भुणाहि* Erz 'Eat curds' and other verbs

370 It is governed by nouns and adjectives *हुएण एते पवयन्ति नीक्ख* । Sut 1 7 12 'Some say that liberation is due to oblation' *रूवेण लायण्णेण जोस्वण्णेण य उक्किहा* । Nay 1 8 'Best as regarded beauty, form and youth'

371 It forms a number of expressions of a prohibitive nature *अल वालस्स संणेण* । Ay 1 2 5 'Enough of the friendship of the fool' *धम्मेण किं* । U 14 17 'What is the use of religion?'

372. It is used in comparison *santa bhikkhūnaṃ gāratthā samjamuttara* U 5 20 'There are many householders superior to monks in self control' Sequence *ajassa pavarakittl' geham gehena bhama* Pau 15 66 'His excellent fame wanders from house to house' In the sense of Loc. *Laḍhehi tassa utasaggā bahave* Ay 19 33 'He had many difficulties in L. *satta kāmehi* 'manata' Sut 11 6 'Men are attached to pleasures' Absolute use: *santina ma* *sāmya* Pau 16 31 'O Lord while I am here'

373 DATIVE The function of the dative to express the indirect object is taken over by the Geritive. The old dative form in *माए* is often replaced by a compound expression in which *अहं*, *अह* and *अहाए* are added to the noun.

374 The dative expresses the person for whose advantage or disadvantage the act is performed. *वेल्गारु कुमारभूपाए* Sut 12 4 14 'a ball for the son' *अपणहु परहा वा* U 1 25 'either for oneself or for another'

375 The usual meaning of this case is to express the aim or purpose of action. *हिपनिस्सताय सखीयाण* U 8 3 'for the welfare and happiness of all beings' *जे ज्ञाणेन मुनेना वा दाणहु पणहे इम* Dss V 1. 'What he may know or hear to be prepared for a gift' *पपनिमिचण पइ पइ अहु रससगद्धाए* Pau 27 'For this reason, O Lord, come quickly to protect us'

376 The dative gives rise to a few adverbial expressions *na haccāde na pārāde antarā ceta* Sut 21 9 'neither to this nor to the other side but in the middle' Similarly *jācassāde* 'throughout life', *ciddā* 'for a long time'

377 A few verbs of motion may govern the dative case: *agantā gabbhāya* *namtaso* Sut 12 19 'He will be reborn for many times'

378 It is used as the predicate of sentences meaning 'proper for' फल च कीयस्स चहाय होइ। Das 9 'The fruit of the bamboo results in its death' आवके से चहाय होइ। Das 11 10 'The disease results in his death'

379 Dative is governed by a few nouns and adjectives. से पारगा दोण्ह रि मोयणाए। Sut 'they are able to release both' उवरपुण्ह य दुह्ने सवणयाए। Nay 1 24 'Like the flower of fig, difficult to hear.'

*alam* governs dative *nalam* ते तवा त्पदे Sut 1 95 'they are not able to protect you'

380 ABLATIVE It denotes the starting point of an action both as regards place and time सो खु केसरी भागओ ति भायणिय घत्तुन कोयण्ड कणियसर च एगागी खेव निगओ पहीओ। Sm VI 'Having heard that a lion had come, he took a bow and arrow and went out of the camp' नियगओ भयणाओ निजाओ षण्हिपुगवो। U 22 13. 'The best of the Vaphis went out of his house' जावज्जीव मए मासाओ मासाओ खेव भात्तव्वं। Sm 11 5 'Throughout the life I am to take food after each month'

From this evolves the mode of expressing continuous action तमाओ ते तम जन्ति। Sut 1 1 14 'They go from darkness to darkness' इत्याओ इत्थं साहरिजमाणे। Aup 105. 'carried from hand to hand'

381 It denotes the origin of a thing, real and figurative षण्हणदाहभा देवो ते षडिम करेइ। Erz 'The god prepares the image from the sandal wood' अरणाओ भग्गि भग्गिनिव्वट्ठिजा। Sut 2 1 9 'He may produce fire from the fire sticks' मण्डरिणो य एयाओ सवत्तिणओ। Erz 53 1 'These are envious because of being co-wives'

Related to this is the meaning of motive, logical reason etc *thambhā kohā pamāḍa* U 11 3 'on account of pride,

anger and carelessness' *jaṣ royaṇti ja puttakarand* Sut 1 2 1, 17 'if they weep for the sake of the son' *sinehāo aṣva paṃuṣyaḥyaena gaḥso* Erz 'Because of affection he was taken with a very delighted heart'

382 Ablative is used in comparison किं जीवनावभो पर तु कुम्भा । Das 9 1 5 'What can it do more than the destruction of life?' सो किं ममाभो पद्मसिद्धा । Vas 94 6 'Is he better than I?' विम्बिया सकवण्णियरूपसिरीभो भणिं रूपसंपर्य ददु । Erz 'They were delighted to see the wealth of beauty greater than the one described by Sakka'

383 Ablative is used with verbs meaning (i) to proceed, to fall etc चङ्खण देवलोभाभो । U 9 1 'falling from the heavenly region' भोङ्खणो उत्तमाभो सीदाभो । U 22 23 'got down from the best palanquin' (ii) separation निवत्तनु इमामो सगमाभो । Erz 'Refrain from this battle' तग्हा प चरे विरभो पहाभो । A3 1 3 4 'Therefore the hero abstained from killing' (iii) fear, disgust मा सीदसु कलहाभो । Erz. 'Do not fear of the quarrel' उद्विगो प संसारवामाभो । Erz 'disgusted of the present life' (iv) freedom, protection सग्गहुस्सा विमुचह । Sut 1 1 1 19 'He is freed from all misery' इरियसममाभो रक्खिया । Erz 'protected from the attack of the elephant' (v) defeat भागी कुरकुडी चीयदुरकुदाभो । Erz 'The cock was defeated by the other'

384 Nouns of similar meaning also govern ablative जहा कुरकुडोयरस निच कुल्लभो यय । Das 8 54 'Just as the young one of a cock has always fear from the osprey' विहक्को दुज्जज्जणाभो । Sm 9 2 'mocking from wicked men'

Adjectives implying comparison or difference also govern ablative *gunḍaṣaṃam rā* U 32 3 'similar in virtue' *damsaṇaṇo ti dullaḥam vayanam* Vas 5 22 'words are more difficult to get than sight' *jīvo m sarirāo ti bhanno* Sm 179 'The soul is then different from the body'

385 Ablative is governed by adverbs and prepositions.

न नायपुत्ता परं अस्थि नाणी । Sut 1 6 24. 'There is no better knower than the scion of the Nāya family' बालभावाभो भारद्वाज Erz 'from the childhood'

386 The ablative forms, particularly those in-भञो are very productive of adverbs पिट्ठो परिप्यन्ति । Sut 1 3.2.4. 'They recede backwards' सस्सेवभो परिस्सार्थ । Sm 155. 'It is told in brief'

Similarly *dhammao* 'according to religion', *purao* 'from ahead' *pakkhao* 'from the side' *davvao*, *khettao*, *kalao*, *bhavao* *sahavao* 'by nature'. Other forms of the ablative may form adverbs *niyama* 'as a rule'

In the plural it is sometimes difficult to decide whether we have to do with the instrumental or ablative form *phares romakuvethim seo* Erz 'The sweat flows from the pores of the hair'

387 GENITIVE In its adnominal use genitive covers a very wide field of relations (i) the commonest one is that of possession विजयस्स क्षतिवस्स पुत्ते । Vip 2 'the son of King Vijaya' जहा दुमस्स पुत्केसु । Das 12 'as on the flowers of the tree' (ii) subject एव केवल्लिणो मय । Sut. 1 11 38 'This is the opinion of the omniscient teachers' अहा उम्माइयत्तण विसयाण । Erz 'O the exciting nature of the senses' देवाण मणुवाण च पुग्गहे । Das 7 50. 'in the fight of the gods and men' (iii) object अहो दुज्जयत्त मोहस्स । Erz 'O the difficulty of conquering delusion' सरारस्स विणासेण । Sut 1 1 1 2 'by the destruction of the body' (iv) partitive sense अत्तेउरस्स पदमा । Erz 'first among the wives' सीहो मियाण सल्लिण गगा । Sut 1 6 21 'the lion among the animals and Ganges among the rivers' (v) origin सुवण्णस्स पदिमा । the image of gold' (vi) as a nominal predicate लुट्ठगा मे चवेदा मे । U 1 38 'blows and slaps given to me' किं

नरिय मम जे अछराइण अरिय । Erz 'Have I not what the other kings have ?'

There are other relations which cannot be easily classified *nayarassa maggo* way leading to the town *na esa kalo visāyassa* Sm 'This is not the time of dejection' *paṇana vi samsayam kahu* Erz 'She will put her life into doubt'

388 It is used with verbs which take both the dative and genitive in Sanskrit

A Verbs which take dative in Sanskrit (i) to give, bestow ददेल्ल एक्कस्स । U 8 16 'may be given to one' पुद्दह दाऊण निययपुत्ताण । Pau 5 8 'giving the kingdom to his sons' (ii) to speak ask सेण तस्स कहियं । Erz 'He told him' पुच्छमाणस्स सीसस्स वागरेज्ज । U 1 23 'He should explain to the student asking' (iii) to get angry अदितस्स न कुप्पेज्जा । D 5 2 28 'He should not get angry at one who does not give' (iv) to like मम रायह पस्सज्जा खुदुक्खं । U 13 14 'I think monkhood to be misery'

II Verbs taking other cases in Sanskrit (i) to hear पण्डितानं निसामिया । Ay 1 8 3 'hearing from the wise' जह ण अह मिच्छाण वा नियगाणं वा सुणेन्तथा । Ray 5 'If I had heard of my friends and relatives' (ii) proper, allowed भो कप्पह निर्मयाण वा निर्गघीण वा । Kap 1 1 'It is not allowed for monks and nuns' (iii) know remember नाईण सरई वाले । Sut 1 3 1 16 'The ignorant one remembers his relatives' (iv) fear को ण बीद्दह खल्लो । Vaj 'Who is not afraid of wicked men?' (v) filling हिरण्णसुवण्णभोत्तिवारं वाले भरेऊण । Erz 'having filled the dish with gold, silver and pearls' (vi) renounce : तस्स भन्ने पटिक्कमामि । Das 'I renounce it, O Lord' (vii) forgive अविणीयस्स मे अञ्ज खमसु । Vas 25 25 'To-day forgive me who am insolent'

Verbal nouns of similar meaning govern genitive *Jassa ee parinṇayā* U 2 16 'Who has known these' *kaḍana kammana na mokkha attā* U 4 3 'There is no release from acts done'

389 Genitive is governed by adjectives Besides the adnominal uses it expresses (i) similarity मम सरिसो। 'like me' (ii) liking जो सो हियवस्स बलहो तुज्झं। Pau 6 173 'who is dear to your heart' (iii) possession तस्स सैतिया सुहृदा। Pau 'warriors belonging to him' (iv) union हृदयं भिन्नं भवस्स सजुत्ता। Pau 5 1 'become united with others'

390 It can take the place of the dative of destination. मामेग पवणच्छब्दो वार्हेण न उण सीसाण। Erz 'He was like a terrible wind to the disputants and not his pupils' उह्वण्डियं सुहृदसणस्स मे हियव। Erz 'My heart is anxious for your sight'

391 Genitive is governed by adverbs, prepositions and even particles अगमभी, पुरभी, उवरि, इहा, वाहिं ननो, धी, सगासे, वरे, अलं etc नमा जिणान। 'Salutation to the Jinas' धिरप्पु ते जसो कामी। Das 2 7 'Fie upon you, desirous of fame' अलं अप्पणो होइ अलं वरेसि। Sut 1 12 19 'He is capable of protecting himself and others'

392 Genitive also gives time सा सत्तरप्पस्स कालगया। Vas 90 1 'She died before seven days' राया पचमादिणस्स तम्मि नगे ववइ। Erz 'The king went to the mountain on the fifth day'

393 The genitive absolute construction is used to denote the accompanying condition of time राइणो निव-  
जस्स अइ तए मरसाणयं पुच्छिषस्व। Erz 'When the king is sleeping you should ask me for a story' तहा करतस्स अइकती काइ काल। Erz 'Some time elapsed while he was doing so'



394 Genitive gives rise to a few adverbs mostly of an imitative type *cirassa* 'for a long time', *sarasarassa*, *davadarassa* etc. In such cases as *candagaṇam kayā pūjā* Pau 28 45 'C performed the worship' *'ahanarataṇa samayam* Pau 5 110 'along with the king' we must admit an analogical form of the instrumental. The possessive verb 'have' is rendered by genitive *tassa ja rāṇo satta taṇayā* Erz. 'The king had seven sons'

395 LOCATIVE It denotes the place of action both real and figurative *सत्य जे र्चपाए नयरीए वृणिए राया ।* Nay 1 1. 'There in the town of Campā lived king Kūṇiya' मम्म-पप्सेइओ । Erz. 'Struck on a vital part.' मणसि चिंतइ । 'Thinks in the mind.'

396 It denotes the place towards which the action of the verb is directed *कुमारसमगे भस्सए पण्डितवइ ।* Erz. 'She throws rice on the head of the prince' *नरए पडन्ति ।* Sut. 1 5 1 3 'They fall in hell' *रायसमगे उवागण्डइ ।* Nay. 1.2. 'He steps on the royal road'

As an extension of this use the locative often replaces the accusative of destination or goal *egayā devalogesa gacchas* U 3 3 'Sometimes he goes to heaven' *puratara gao siggham* Erz. 'He quickly went to the town'

397 Locative is used in a partitive sense *सण्णु जायए सूरु सहरसेसु य पेदिओ ।* Vas 105 8 'A hero is born among hundred men while a wise man is born among thousand.' *विशायई सुरमंसे य ईदो ।* Das 9 1 14. 'He shines like Indra among gods' *संसेसु पा उत्तमं यमपरं ।* Sut 1 6 23. 'Celibacy is the best among the penances'

398 Locative is used with verbs and verbal nouns :

(i) to be attached, desire : *दुस्समि रमई मिए ।* U.1.5 'The ignorant man takes delight in bad conduct.' *अगुरिओ भोपणमि ।* Das 5.2.26 'not attached to food.' (ii) union, association : *यममे दिव ।* Sut 2 6.25 'established in reli-

gion' वसिता वसचेसि। Av 144 'living in celibacy.'  
 (iii) general reference - गमणागमणे चव भत्तपण व संजण। Das.  
 5189 'controlled as regards food and drink and going  
 and coming' भवि मिसेसु कुण्ह। U 118 'even gets angry  
 towards friends'

399 It is used with nouns in similar senses संजममि  
 व चीतिव। U. 31 'energy for self control' सामणमि व  
 समभा। Das 518 'doubt as regards his asceticism' जय  
 व वराण वसण। विज्जासु जसेसि निम्मले होह। Sm 77 'Where men  
 are addicted to learning and have greed for pure fame

In some of these cases the locative has the sense of the  
 infinitive *cijjhanti tattha pañca vī jaentā māraṇe chiddanti*  
 Erz 'All the five stand there looking for an opportunity to  
 kill' *rakkhaṇaposaṇe manusso*। Sut 14114 'You are a  
 man for protecting and maintaining'

400 Locative is used with adjectives धम्माधम भकोविदा  
 Sut 11222 'Ignorant of religion and irreligion' कलासु  
 कुमलो। 'clever in arts'

401 It denotes the time when something happens.  
 जया हेमन्तमासमि साय कुसह। Sut 1314 'when in the cold  
 month cold touches him' मासे मासे ङ जो बालो कुसमीण ङ  
 सुजण। U 944 'Even if the ignorant person were to eat  
 with the blade of grass in each month' भसमि व दिने समा-  
 गभा बाहिराभो वरधणू। Erz 'One day V came from outside'

In some cases Locative may express the duration of time  
*rajjam bhettuga surakālammi* Pau 2122 'enjoying the  
 kingdom for a long time'

402 The Locative Absolute, consisting of a subject in  
 the locative and a noun or participle in the same case as  
 the predicate, expresses the temporal or other  
 accompanying circumstances न चरेज वास वाससे। Das.  
 518 'He should not move while it is raining' विरीयह

सिद्धिले आउयमि । U 4.9. 'He becomes disheartened when his life comes to an end.' अकारणे कुदो । Erz. 'He got angry without reason'

403 Locative is often used for instrumental : *sattisu hamnam-nā* Sut. 2 6 26. 'struck with spears' *vammahasarānu bhinnā* Pau 6.162 'pierced by the arrows of Cupid' Probably some form of the Instrumental may be admitted here. Loc gives rise to a number of adverbs *rāo* 'in the night,' *dūre* 'at a distance', *antse* 'near', but in most cases the original nature of the case is obvious.

### V PRONOUNS

404 PERSONAL PRONOUNS They are used when some emphasis is put on them अहं च भोगरावस्स तं च सि अघग-चण्हिजो । U.22.43. 'I am the daughter of king Bhoga and you are the son of A' रहनेमी अहं अहे । U 22 37. 'I am R, O good lady.'

Verbal forms of *as* may also perform the function of the personal pronouns *tao mi niggao* Vas 281 16 'then I went'

405 In polite address the second person may be replaced by the forms of *भवन्* which is used with a verb in the third person. तां कहेट भव । Sm. 19.15. 'So let your honour tell'

The enclitic forms of the personal pronouns cannot stand at the beginning nor in an emphatic place *loge asti se jāyae* U 1 45 'His fame spreads in the world.'

406 DEMONSTRATIVE PRONOUNS. The pronoun *ए* is frequently used to serve the function of the third person pronoun *से* *दि च आगामे उण्हए* । Upa 151. 'He flew up in the sky.'

407 In conjunction with a noun it has the force of the definite article, though its demonstrative sense is not

quite absent तए ज से नगरगत्तिया। Vip 50 'then the guards of the town' तस्स ज विनयसत्तुस्स रण्णो महेसरदसे नाम पुरोहि। Vip 106 'The king V had a priest M by name'

408 It is frequently used as the correlative of the relative pronoun च ज चिय बिहिणा लिहिय त चिय परिणमद् सग्वलीगस्स। Vaj 674 'Whatever the fate has written, all that happens to men'

409 Used alone it points out the thing to be well-known or famous ते गिरिसिद्धा। Vaj 221 'those peaks of mountains' Anaphorically it may refer to preceding noun or pronoun माया पिया नाल ते तव ताणाय। U 63 'Father and mother, they are not able to protect you' In such cases it is often followed by the personal pronoun. सो ह। Ay 111 'that I'

410 Forms of त are often used in adverbial senses मारेण संयुया माया तेज लोण भसासए। Sut 1137 'M spread his magic and therefore the world is transitory' तम्हा एये विद्यागित्ता। Das 646 'therefore knowing this'

411 The pronoun एय refers to what is in the presence of the speaker It is used as a correlative एव बिहिणा सुक्य सुयणा च निमित्ता सुवणे। Vaj 36 'The creator did this well that he created good men in the world' Deictically it refers to an object before one लोण पि एसो कुविओ दहेजा। U 1228 'This man, when angry, may burn the world' also It is used with त emphatically एसो उ सो उगगतवो महप्पा। U 1222 'This is that great souled man of austere penance' It may anaphorically refer to preceding nouns एवहारे उवमा एसा। U 715 'This is the simile in everyday life'

412 The pronoun इदं points out what is near the speaker or what is in his possession इत्थगया इमे काम।

कालिया ॥ अजागया । U 5 6 'These pleasures are at hand, the future ones are yet to come' इमं सरीरं अणिच्च । U 19 12. 'This body is momentary' It is used as a correlative : इमा ना उट्ठिमा जाई अस्समच्चैनं जा विणा । U 13 7 'This is our sixth birth which is without each other.'

413 The forms of *adas* are very rare It should refer to what is away *aso tattamakasī* 3a Sut he did produce the element'

414 The relative pronoun ज many be used without the correlative पइस्सि नरए धारे जे नरा पावकारिणो । U 18 25 'Men who commit sin fall in the terrible hell' It may stand for the whole statement महसोज्जे अमयमभो जे ससी बहइ । Vaj 387 'It is a great wonder that the moon full of nectar burns'

415 The interrogative pronoun कि expresses a question पइक्कम्म को कुणई अरण्णे सिगपक्खिण । U 19 76 'Who renders service to beasts and birds in the forest?' कि ॥ used to put the whole sentence in the interrogative form कि तु चित्ते वि ते तथा । U 13 9 'It is the same with Citta r' The adverbial forms of कि imply reason किमिह द्विभो सि । U 12 7 'Why are you standing here?' Used with the relative pronoun it expresses totality ज केइ तत्ता पाणा । Sut 11 4 8 'all those movable living beings.' With instrumental it expresses the futility of a thing : कि जेपिण्ण बहुणा । Sm 5 1 'What is the use of speaking much?'



## VI TENSES

416 PRESENT It denotes a present action वेदामि अज्जनार्गं च गोयमं । 'I bow to Ārya Nāga and Goyama.' It may be contrasted with past action अतस्सि सु तरंतेगे । Sut. 1 11 6 'Some have crossed, others cross,' or with future;

इहं सि उत्तमो भन्ते पच्छ होसि सि उत्तमो । U 9 58 'Here you are best, O Lord, and afterwards you will become best'

It may denote a continuous action *paharagaruyāe ya mā mahānubhavo panatamsae vaffae* 'On account of the deep wound that great man is in doubt of his life', *asante kāmē patthesi samkappēva vihammaṇi* U 9 51 'You are desiring non-existent pleasures and suffering from mere thoughts'. It may be also an habitual action *tāhīm samam lalaḥ* Erz 'He sports with them'

417 It expresses a general truth, a fact without any temporal determination सुयनो न कुप्यहं चिय अहं कुपय मगुल न चिन्तेह । Vaj 'A good man never gets angry and if he gets angry he never thinks bad of others' दिणे दिणे आहो उदेह । 'The sun rises day by day'

418 It expresses immediate future पुत्त अहं नयर गच्छामि । चंदगहणं भविस्सह । तथ किंचि साहुपुरिस्स द्दवजायं पथेमि । Vas 'O Child, I go to the town There will occur an eclipse of the moon There I will beg money from some good man' निस्वाण पाठणन्ति ते । Sut 1 11 20 'They will get liberation' अहं तुमं जीवावेमि जहं मं वयणं सुणेसि । Sm VI 'I will revive you if you will hear my words'

419 It expresses a past action usually in the narration and is known as historical or dramatic present पुच्छिआ वेहिं सय कीस इहं अहं गमो । सी भणइ देवेण अवाए य वला अहं गमो । Vas. 'They asked him, Samba, why have you come here?' 'He said, 'I have been brought by the king and my mother by force' नमी नमेइ अप्पणी । U 9 61. 'Nami disciplined himself'

420 With a negative particle it has a future meaning : *mā kule gandhaṇṇā homo* U 22 'We shall not become Gandhaṇṇa serpents in our family In conditional sentences of future or past the present is used in the condition *jāva esa kumaro rajjadhurāvahanaajoggo hoṇi tāva amhehi eyam*

*rajjam paleyavlam* Erz We should protect this kingdom so long as this prince is not able to bear the yoke of the kingdom *jata evam jampai sa kanṇaga tata ya tenukkhutto ajjautto* Erz While the girl was speaking like this he threw the prince up

In a general statement present may be used in both the condition and the result *java na et aese tara jivai m duhu* U 7 3 As long as the guest does not come so long does that wretched animal live

Sometimes present may have the force of a desire advice or an order *gacchasi maggam vossiya* U 10 32 Having purified the way you should go Some forms of the present may also be used parenthetically *kappa manṇa kara ṇṇa* Vas For what reason do you think'

421 PAST TENSES Of the three past tenses of Sanskrit the Aorist has given rise to the past tense of Ardha-Māgadhī while only sporadic forms of the imperfect and perfect are to be met with along with their peculiar use On the whole the past tense is of limited occurrence in Prakrit and is replaced by the participle construction

422 It expresses the past action *पञ्चायहता नियगे सरीरे इमाई वयणाई उदाहरित्या।* U 12 8 Having covered his own body he spoke these words *उभओ वि तथ विहरिंसु।* U 23 9 Both of them lived there

423 With the negative particle it expresses prohibition *मा य चण्डालिय कासि।* U 1 10 'Do not do wicked act' In a number of cases the forms of the past tense express the result in a conditional sentence *उदगस्स कासेण सिया य सिद्धी सिंसु पाणा यहे दगसि।* Sut 17 14 'If there can be liberation with the touch of water many living beings in water may become liberated' *हरिंसु ण पावधम्मा अणेगे।* Sut 1 4 2 2 'Many sinful teachers may carry him'

424 The forms of imperfect also express the past tense.

*īṇamobhavī kāsava āsupanne* Sut. 1.5 1 2. 'Thus spoke the prophet of the Kāsava family, of quick intellect' Similarly the forms of perfect in a present sense. *accāhamsu pudho Jaṇā* Sut 1 3 1 6. 'Thus say the common people.'

425 FUTURE. It expresses a future action. अग्रे विजो पृथ करिस्सद् तस्साहं निगगहं काहामि। Erz. 'I will also punish him whoever else does like this.' पृथ सुही होहिसि सपराए। Das 2.4. 'Thus you will become happy in the next life.'

426 It is also used to denote an uncertain action which the speaker wants to express with subjective certainty without any reference to future पाणियनिमित्तं ओहण्णो भविस्सह। Erz 'He may have descended for drinking water.' जहं इहाएव भविस्सह तौ लहिस्सामो। Erz 'If he is indeed here in this forest we will get him'

427 It may express exhortation. मणे चरिस्सामि समेव धम्म। U. 15 1. 'Let me follow the monk's life by taking up religion' Wish. जल पदि चिन्तन्ती। U. 19.9 'Thinking of drinking water.'

428 It may express uncertainty, doubt. अजाणतो को पपसि सावगो भविस्सह। Erz 'not knowing who among them is a believer.' किं एगराहं करिस्सह एव तथहिवासए। U.2 23 'What can it do for a night, thus he should suffer it.' किं नाम काहामि सुएण भन्ते। U 17 2. 'What can I do not with learning O Lord'

429 Very frequently it is used in conditional sentences. जया पुण एदिहं सुधम्मसामी विहरन्तो तया पण्वहस्सामि। Vas! 4.27 'When S comes wandering I will become a monk.'

### VII MOODS ✓

430 IMPERATIVE. With the first person it expresses desire and intention. सुजामि ता कामयुण पगामं। U. 14. 311



'Let us therefore enjoy the pleasures to our heart's content' त्वं वि दादासु वै वयम् । Sut 1 3 3 8 'We will give that also to you'

With the second person II expresses order, injunction, exhortation etc पुरितोरम पावकमुणा । Sut 1 2 1 10 'O man, desist from sinful acts' पस्तदि य पोसाओ तुम् । Sut 1 2 1 19 'Maintain them, you are the protector' अज्ञानओ मे मुणि इदि । Sut 1 5 1 1 'O sage, tell me who am ignorant'

With the third person it expresses premission, request, blessing etc सपुया ते पसीय-तु भवव कोसगोयमे । U 23 89 'Let the venerable Kesi and Goyama, praised, show you favour' मम्मो णइ तुमं एसो अभिप्पाभा तो एव भवड करिस्से ते वयणं । Vas 6 20 'Mother, if this is your intention, let it be so, I will do your order'

431 Imperative may also express possibility, doubt etc सेसावसत्तं छइउ तवस्वी । U 12 10 'Let the ascetic get what is remaining' अवि एव विणस्सड भन्नराण । U 12 16 'Let even this food and drink be destroyed'

432 With the negative particle मा it expresses prohibition मा एव इल्लिह । U 12 23 'Do not insult him' मा वा होउ ति नो वए । Das 7 50 'He should not say, 'let it not happen'

433 POTENTIAL In its optative sense it expresses polite order or exhortation तो तुम् अमूढो पढे विल्लोमासि । Erz. 'Then being careful you take hold of the tree' General prohibition क्खिण्ण देहमणायण इह । Sut 1 2 1 14 'He should mortify his body by fasting' Desire wish जया तुमं राया होमासि तया तुमं एयस्स गामं देमासि । Erz. 'When you will become a king you should give him a village' जेणाइ दाम्माइ न गच्छमा । U 8 1 'So that I may not go to a bad birth'

434 As potential it may express possibility probability  
 बहवा आहारविरहिभो समयमेव विवज्जन्ता। Vas 43 22 'Or being  
 without food he may die of himself' कह वि आगिय होज्जा।  
 Erz 'It may be brought somehow' Ability कुद तेण अणगारे  
 रहेज्ज नरकोडिआ। U 18 10 'The monk, when angry, may  
 burn crores of men by his lustre' Doubt किं पर मर्ण  
 सिया। Sut 1 3 3 6 'What can there be after death?' कौ  
 पुण एस भवेज्जा। Vas 9 11 'Who can this be?' Supposi-  
 tion सिया हु सासेग गिरि वि भिंदे। Dis 9 1 9 'It may be  
 that he may break the mountain with his head'

435 Negatively it expresses impossibility, improbability  
 कह पमायण। U 14 15 'How can one be careless?' न  
 पा लभेज्जा निडण सहाय। Das 12 10 'If he does not get a  
 good companion'

436 It is used in conditional sentences उदग जइ कम्म-  
 मल हरेजा एव तुइ ह्वामेत्तमेव। Sut 1 7 16 'If water were  
 to remove the dirt of Karma then happiness may be  
 merely a matter of desire'

437 A form of the potential is often used to express a  
 past action आभरणाणि य सग्वाणि सारहिस्स पणामण्। U 22 20  
 'He gave all his ornaments to the charioteer' चह्ता उत्तमे  
 मोए महापडम उव चरे। U 18 41 'Having abandoned the best  
 pleasures M performed penance'

### VIII CAU AL

438 The causal forms of the verb are often used in the  
 sense of the primitive अह सो आवसिभो सत्थो। Sur 2 1  
 'Now the caravan lived there' समीहियकज्ज सग्ग करेमि। Erz ( )  
 'I will do all the desired object'

439 On the other hand a few primitives may be used  
 in the sense of the causal पहियाण दलह् दियवाई। Sur 2 91.

'It breaks the hearts of travellers ' कीलामि य जयसेण । Erz.  
'I will make J play?'

### IX PARTICIPLES

440 PRESENT PARTICIPLE The usual meaning of the present participle is to denote the action which the subject performs simultaneously with the action of the main verb of the sentence पुरां पुग्मायाए पेहमाणो माह चरे । Das 513 'He should walk over the ground inspecting it for a distance of a cubit before him'

Sometimes the two actions may be consecutive *andha janassa hiyayam piṇṇo baṇam ca lagganto* Vaj 53 The wicked like an arrow, pierces the heart of men after striking it

441 It may express habit or state पूय च सानिधं च पलवमानीओ वेव चिट्ठति । Vip 27 'They continue to give out blood and pus' थोव चिट्ठइ हंयमाणए । U 102 'It remains there hanging for a moment'

442 It can be used as an adjective serving the purpose of a subordinate clause अघम्म कुणमाणस्स अफला जन्ति राइओ । U 'The days of one who does irreligious acts pass off uselessly' न हम्ममाणस्से उ होइ ताण । Sut 15222 'There cannot be any protection for one who kills'

Like other adjectives they may enter into compounds : *gurusoyauḥṣjantamaṇasassa jaya rayana* Erz The night approached while he was troubled with deep grief

443 Many present participles approach adverbs in their meaning अजय चरमाणो उ पाणभूयाई हिसइ । Das 41 'He kills living beings while wandering with carelessness' से जाण अजाण था । Das 610 'Knowingly or unknowingly he may'

444 It is used to form the conditional mood अज चाई

गणी हो तो जइ हं रमन्ता परियाए। Das 99 'I would have become a monk if I had taken delight in the monk's life'  
 का होज गइ पहियाण नं सि बडपावय न हान्ता। Vaj 734 'What would have been the condition of the travellers, if O Banyan tree, you were not there'

Sometimes it may express desire *navari ksrado kao honio* Sur 2 180 'You should have been made only a worm'  
 In some cases it may stand for the finite verb *maham parehi dammanto* U 1 16 'Let me not be chastised by others' It is used with cognate verbs *sunamane saddam supas* Ay 1 14 'He hears words while hearing'

445 PAST PASSIVE PARTICIPLES They are used to express the past tense and so form the regular means of narration सुय मे आउस तेण भगवया एवं भवसाय। Ay 1 11 'I have heard O Long lived one, thus being preached by the venerable Lord'

446 In conjunction with the forms of the verbs असु and भू they express the idea of past perfect तइयवासरे विज्जुयाएण विवाइया सन्ता महासुके उववत्ता। Erz On the third day being killed by the stroke of lightning, they were born in M'  
 दाहिणाओ वा दिसाओ आगआ ह असि। Ay 1 11 'I have come from the southern direction'

447 The past passive participles of *Ardha Māgadhī* show both a passive and an active construction पत्ता परमभुदय। Pau 4 14 'He obtained highest prosperity'  
 कोणिआ राया वदिओ। Vas 16 11 King K saluted पणहुं मिच्छत्तसिमिरेण। Sm 136 'The darkness of ignorance vanished' तओ सो पहसियो राया। U 20 10 'Then the king laughed'

448 They often form nouns of action सर्व्वं विलविय गीय सर्व्वं नटं विडं विय। U 13 16 'All singing is mere lamentation, all dancing is mockery'  
 रुइय रुइय गीय। U 16.5 'Crying, lamenting, singing'

449 As adjectives : सर्वं से जाइये होइ । U 2 28. 'Everything of his must be got by begging.' In compound : अङ्कतबालभायो । Erz. 'with the childhood over.'

450 It may approach the meaning of an adverb : *mae nāyam anayam va sā bāla neva bhuñjasi* ■ 20 29 'Either known or unknown to me, the girl does not eat.' Two past participles are used without a conjunction *samāhe kālagayā gayā sohammam* Erz. 'Dying with meditation they went to S.'

451 POTENTIAL PASSIVE PARTICIPLES They express all the ideas of the potential mood obligation, necessity : सर्वे पाणा न हन्तुं वा । Ay 1.4.1. 'All living beings ought not to be killed' न ते कस्स वि साहियस्व । Erz. 'You are not to tell it to anybody.' अस्मि तेन सह वसस्व किं पि । Erz. 'I have something to speak to him' त भवियस्व एव कारणेन । Nay. 1. 14. 'There must be some reason here' possibility, expectation. कह मए सो जायस्वो । Erz. 'How am I to know him?' certainty होयस्व एव मयकरिणा । Erz. 'The rutted elephant must be here.' ता भवियं व केगापि इमिणा सिद्धपुरिसेन । Erz. 'Therefore, this must be a man of miraculous power'

452 They can be used as nouns or adjectives. न एस अवसरो एउठा वलियस्स । This is not be time for returning. 'सय सरि न ■ जुस वसियस्व रायईसाण । Vaj. 720. 'The residence of the royal swans there is not proper.'

### X GERUND

453 When two actions are performed by the subject one after another the previous one is expressed by the use of the Gerund. त परिगिञ्ज वायाए कम्मणा उववायए । Das. 'Having received it with words he should do it with his actions.' सोद्या जाणइ कहण । Das. 4.11. 'Hearing, he knows what is good.'

Sometimes the two actions may not be quite consecutive  
*daram avalambhiyā na cīṭṭhejjā* Das 529 'He should not  
 stand resting against the door' Sometimes the subject  
 may be different *siddhana namo kaccā atthadhammagam  
 suneha me* U 201 'Hear from me the course of wealth  
 and religion which is told after saluting the liberated souls'  
 The subject may be in an oblique case *castana imam  
 deham gantavvam avasassa me* U 1916 'Abandoning this  
 body I must go helplessly'

454 In exceptional cases the gerund may take the  
 place of the finite verb स विज्जं परिज्जानिवा। Sut 1910  
 'The wise know it'

455 Often the form of the gerund serves the func-  
 tion of the infinitive योज्जं जिणं समादत्तो। Pau 28 'He  
 began to praise the Jina' न तुज्जं भोगे चइज्जं हुदी। U 1313  
 'You have no intention of abandoning the pleasures'

456 The forms of Gerund may give rise to adverbs.  
*pecca* 'in the next life' *pasajjha* 'with force' *arussa* 'angrily'  
*ahacca* 'suddenly', also preposition *tam uddissa* with  
 reference to it *ayasuham paducca* as regards one's happi-  
 ness' *viggham mottupa* 'without difficulty' phrases  
*tti kicca* or *katṭu* 'thinking thus' *tti akalsuṇa* 'knowing it  
 to be so'

457 In conjunction with the verb the gerund  
 forms a peculiar idiom तत्त्वं न से आणंदे समणोवासए जेह पुत्तं  
 मित्तनाइ च आपुच्छइ आपुच्छित्ता सवाओ गिहाओ पदिगिक्खमइ। Upa  
 69 'Then that Ananda, the disciple of monks, takes  
 leave of his eldest son and relatives, and taking leave  
 goes out of his own house'

458 The gerund in *am* is used as in Sanskrit *vijayan  
 takkaram jīvaggaṃ gēphanti* Nay 239 'They catch the  
 thief V alive'

### XI INFINITIVE

459 Infinitives express the motive purpose, intention of an act सो वि न सकइ चोर गेण्डिउं। Erz He also is not able to catch the thief अभितुर पारि गमित्तइ। U 10 34 'Make hurry to go to the other shore'

460 It is used with a number of verbs to complete the sense च-ते हउसि आवेउं। Das 2 7 'You desire to eat what is vomited' सो भिखे छण्डुमरिहइ। U 11 14 'He is worthy of getting alms'

461 It is used with nouns, adjectives, prepositions etc नाल सइ विणेतइ। Das 5 1 79 'It is not enough to quench the thirst' पकाम दाउं पकाम मीचु। Nay 1 19 'Enough to give and enjoy' सका सहइ आसाइ कण्डया। Das 9 3 6 'It is possible to bear the thorns with hope'

In a number of cases it has a passive sense *na ja sakho pahaneum* Erz 'He cannot be killed' *na ya tiras hetas gepnum* Erz 'Nobody is able to catch him' *jajjas kaum sogo* Sur 2 140 'It is proper to lament'

462 It is often used for the gerund अणहिमउएँ सिरे काउं। Pau 3 5 'Folding the hands on the forehead'

The infinitive forms compound with काम, मन पवइउकामी। Vas 7 23 'Desirous of becoming a monk' गण्ठुमणी। Vas 4 4 'Wishing to go'

### XII PHRASE

463 Simple sentences are put together to form compound and complex ones From the original method of putting two sentences together one after another, there developed two ways of sentence relation called co-ordination and subordination

464 CO-ORDINATION It may be effected without any explicit means and then is called asyndeton when con-

trast is implied सुत्ता अमुणी मुणिणा सयय जागरन्ति। Ay 131  
 'The ignorant ones sleep the wise always keep awake'  
 With forms of imperative गण्ह इम असि वज्र मसानस्स  
 पटिउममाग। Erz 'Take this sword and proceed to the  
 western part of the burial ground' In the description of  
 a series of acts or facts घोर मुहुत्ता अवलं सरीर। U 46 'The  
 moments are terrible and the body is weak' To express  
 causal relation असखयं जीविय मा पमायण्। U 41 'Life is  
 perishable do not be careless'

465 Co ordination may be effected by the use of the  
 demonstrative pronoun इधो य उज्जणीणं चण्डपज्जीवराया। तस्स  
 दूणं साहिद। Erz In U there was a king C The mes-  
 senger told him'

Sometimes the first sentence may contain a word point-  
 ing to the following sentence *sanime ya duve thana*  
*akamamaranam ceva sakamamaranam taha* U 52 These  
 are the two points of death with or without one's will'

466 Co ordination effected by particles Mere copula-  
 tion by च वि etc though they show slightly different  
 senses समागसिया। विवाहिया य। Erz He consoled her  
 and married कत्ता सि तुम सुंदरं। अहं भणिमो एवणचण्डेण। Erz  
 'Whence have you come, O Beautiful? Then spoke P'  
 अवि य। moreover

In case of enumerat on *tava* is used meaning in the first  
 place *acchau tava bhavantaragatisambandho* Vas 10 25  
 'Let alone in the first place the story of the former birth'

467 The disjunctive particles are वा चउ वा अहं etc  
 किं मगधि-भमो एव किं वा सच्चमेव एव सजेकुमारो। Erz 'Is this  
 or is it some delusion of mind? अहं पु-आमि इम। Erz  
 'Or let me ask her'

468 Antithesis is expressed by particles like तु परं etc  
 पटु निउणो एत्तं सखयं परं महाराय नियपससमेग लज्जन्ति ते महामुरिसा।



Erz 'Lord he is clever in all but, O king, good men feel ashamed of their own praise'

469 The causal relation is expressed by हि न त अणुसोपसु एवं धम्मा हि पाणिणो 'Do not lament for him, for all living beings are subject to this fate'

470 Adverbs of the demonstrative pronoun are used as conclusive particles चोरग्गहा त न सकेन्ति गेण्हिउ । सओ नयरो बहुरवो आआ । Erz 'The police were not able to catch him therefore there arose a great uproar in the town' न य संखयमाहु जीविंये सह वि य बालजणो पगम्भइ । Sut 1 2 2 2. 'Life is not to be prolonged and yet the ignorant man boasts'

Sometimes the first sentence may contain a word referring to the following sentence *savve te evam paruvēṇi savve pāṇā na haṇiaccā* Ay 1 4 1 1 'All of them preach thus that all beings are not to be killed'

471 When an affirmative sentence is joined with a negative one the negative particle is followed by others like तु, उण etc विणएण य सप्पुरिसा नमति न हु कस्स वि भएण । Vaj 'God men bend with modesty but not from fear of anybody'

With two negative sentences the second contains a particle beside the negative न एकस्मि पदियारे दोन्नि कर-बालाइ मायन्ति न य अलोणिय सिलं कीइ चेट्ठइ । 'In one sheath two swords do not remain nor does one lick a slab without salt'

472 SUBORDINATION\* asyndeton अलं बालस्स संगेण वेरं चेट्ठइ भएणो । Ay 1 1 2 4 'Enough of friendship with a fool, by which one increases hatred'

473 The subordinate clause is introduced by the pronoun अ अयि कीवि जो मं सिक्खावेइ । Erg 'Is there some-

body who can teach me ?' or pronominal adjectives like जासि मूलदेवेण वि एरिसो सुमिणो दिहो जासिसो मए। Erz 'M saw a dream as I did' or pronominal adverbs 'मा भणसु य जं न कहिय ति। Erz 'Do not say that you were not warned'

474 जहा expresses comparison जह एए सह अण्णे। Sanm. 1 15 'Just as these so also others' It states the result कृणह वसाय जहा मे लभो होइ। Vas 106 21 'Show me the favour so that I may be victorious' It sets forth objects of verbs 'to know,' 'hear' etc. भोगे समणान सुणेइ जह मुंजस्सि भिक्षुणो एगे। Sut 1 4 1 3 'Hear the enjoyments of the monks, how some monks enjoy them'

475 जया, जइया, जाहे are mainly temporal in sense. They are followed by तया, तइया, ताहे and also भइ. जया जीवमजीवे य दो वि एए वियाणइ। Das 4 14 'When he knows both the living and lifeless things'

476 जाव with its correlative ताव expresses simultaneous actions जाव न एइ आएसे ताव जावइ सो दुई। U 7 3 'As long as the guest has not come so long does that poor animal live' It expresses a future action जाव एस कुमारे रत्नपुरावहनजीमो होइ ताव अहेहि एय रत्न पालियस्व। Erz 'We should protect this kingdom until this prince is able to carry the yoke of the kingdom' With न it points out an action of the past सुरे मयइ अप्पान जाव हूइ न सेवइ। Sut 1 3 1 3 'He considers himself brave as long as he has not experienced the hard life' With first person it states the intention विसज्जेइ म जाव न जाणादि। Vas 9 12 "Allow me to go so that I will know"

477 जइ introduces a relative sentence कुइ साइसु जइ जाणासि। Erz 'Tell me clearly if you know' With वि it means 'although' जइ वि य नगिजे किसे चरे। Sut 1 2 1 9 'Even though he wanders naked and lean' It may express a condition जइ चंदो कि बहुतरएहि। Vaj 266 'If

there is moon what is the use of many stars?' With future condition जइ इच्छे निगमो होज्जा तो अलं मे भोगेहि । Vas 10 2 'If I can get out of this I will have no more desire for pleasures' With a past condition त जइ सद्य तुम्हहि भासिय त कुण्ह पसाय । Vas 93 15 'If you have spoken the truth then show me the favour' With hypothetical condition जह ह होन्तो तो जे सुसासिष् करन्तो । Vas 16 20 'If I were there I would have punished them well'

478 The direct narration is introduced by इति which is placed at the end अणगारो मो ति ए पवयमाणा । Ay 1 12 2 'some saying that they are monks' It may merely express one's thought आरभनं दुक्खमिणं ति नञ्चा । Ay 13 13 'knowing that this misery is due to sinful activity' It may express the reason अलाभो ति । सोयप् । Ay 1 2 5 3 'He should not lament because not getting' It may form an explanation of a word कह दाहि ति भासाए गच्छ । He goes with the hope that he will give him tomorrow' Instead of इति जइ may be used which precedes the statement चिन्तिय च जेग जइ । Erz 'He thought that'

### XIII WORD ORDER

479 The word order in AMg is free to a considerable extent and only general tendencies forming the so-called normal word order can be pointed out. These tendencies may be counteracted by the occasional order of words caused by the desire to emphasise a particular part of the sentence. By the very nature of the subject only prose works can be taken into account as the metrical demands make the order of words in verses extremely free.

480 In a normal sentence the subject begins it and the verb closes it. All other parts of speech are put between

them *ahameyam paumavarapundariyam unnikkhiṣṣāmi*  
 Sut 212 'I will pluck this excellent lotus' In an  
 interrogative sentence the intonation alone decides the  
 question *vatthassa sohi bhavaṃ? hantā bhavaṃ* Nay 15.  
 'Will the cloth become pure? Yes'

481 The predicate is usually placed after the subject  
*te hu muṇi paṇṇayakamme tti bemaṃ* Ay 111 That sage  
 has known the Kamma, thus do I say. It may be placed  
 before when emphasised *dhannaṃ namāo ammayāo* Vip.  
 40 'Fortunate indeed are those mothers'

482 Adjectives precede the nouns which they qualify.  
*tassa ya bambharāno uttamavamsasambhuya maharayo*  
*cattari mittā āsi* Erz 'That king B had four friends who  
 were great kings and born in noble families' They may  
 follow if they form a long list *sapparūvam viuvai ugga-*  
*visam candavissam* Upa 107 'He produces the form of a  
 serpent of terrible poison, of deadly poison' A predicative  
 adjective always follows the noun *kappas nigghantham*  
*pakke talapalambe abhinne va bhinne va paḍigahittas* Kal  
 13 It is allowed to the N monks to accept the ripe ears  
 of Tala whether broken or not'

483 Words in apposition usually precede the substan-  
 tives *sahajjāṃ namam nayaṃ hettā* Vip 88 'There  
 was a town by name S'

484 A pronominal form usually stands at the beginning  
 of the sentence *tassa ya purimatalassa nayarassa* Vip 57.  
 'Of that town of P' The interrogative pronoun always  
 begins the sentence *kāham nam putta mama tutthi bhava-*  
*ssas* Nir S6 'How can I be satisfied, my son?'

485 The vocative may stand at the head of the sentence  
 as it does not form an integral part of it *goyamā i samane*  
*bhagavam mahāre bhagavam goyamam evam vayas* Bhag  
 1514 'O Goyama, thus spoke the venerable ascetic M to  
 G' Words like *detanuppiya* and *bhante* never stand at the  
 beginning

486 The accusative object immediately precedes the

verb *viṇayaṣṣa khattiyaṣṣa dhammam aṭṭhaṣṣa* Vip 11. 'He preached religion to king V' Of the two accusative objects the personal one is put first *mahabalam rāyaṃ eyamaṭṭham vinnaveṇṇaṣṣa* Vip 74 'They request this thing to king M'

487 The instrumental of condition immediately precedes the verb *kāle kumāre neraiesu neraiyattae uvacanne* Nir. 18 'Prince K was born in the hellish beings as a hellish being' The instrumental of the subject comes earlier *assim ceva desa kāle purājanavaena raṇḍa vinnaveṇṇa* Erz 'At that time and place the king was requested by the people of the town and country' The instrumental of the means stands between the subject and the verb *vaheṇa egeṇa ceva sareṇa dō vi vinnaveṇṇa* Erz 'The hunter killed both of them by one and the same arrow'

488 The dative of purpose occupies the last place *tae ṇaṃ ahaṃ goyama kumaggāmaṃ naṇḍaṃ sampattiṃ viharas* Bhag 151 'Then, O Goyama, I started to the village K for wandering' With an auxiliary verb it may precede *ayanke se vaḥaya hoṣi* Dss 11 'The disease may result in his death'

489 The ablative of comparison always precedes the other word *aṇṇarākaṇṇarāṇḍo ya puṇṇakayapaṇṇipālāṇḍaṃ varam* Sag 'It is better to protect what is already done than to create new things'

490 Genitive normally precedes the word it qualifies. *pañcanhaṃ corasāyaṇḍaṃ ahevaccam* Vip 59 'Lordship of five hundred thieves' Genitive dependent on numerals follows *aṭṭhasāyaṇḍaṃ mahanaḍḍāraṇḍaṃ* Vip 107 'Eight hundred Brahmin boys' Emphasis may also lead other types of genitives to follow the noun *aho duṇṇayaṇḍaṃ moḥassa* Erz 'O the difficulty of conquering delusion'

491 The place of the genitive absolute is usually after the subject of the sentence *jaṃ kumārā saṇḍe ekkapaṇḍaṃ ceva peccantaṇḍaṃ ceva aṇḍa daddhā* Sag 'that all the princes were suddenly burnt while we were looking on' It may stand at the beginning when closely related to the

previous sentence *evam tesim mannantāpa samāgao ego*,  
 dīo Sag 'While they were thus thinking, there came a  
 Brahmin'

492 The locative of time and place heads the sentence  
 and the more general clause preceds the more definite. So  
 also other cases thus used *tenam kālenam tenam samae-*  
*ṇam campā nāmam nayarī hotthā* Upa I 'At that time and  
 period there was a town by name C' So also the locative  
 absolute, *pacchimadisae gae sūre uvaliso saravardo affautto*  
 Erz 'When the sun had gone to the eastern direction my  
 husband came out of the lake'

493 The participles taking the place of the verb come at  
 the end of their clause *seniyassa ranno anīaram jōva*  
*mammam va alabhamane* Nir 35 'not getting a weak point  
 of king S' In narration they may be placed earlier for  
 emphasis *annaya parambhā cittasabha raina* Erz 'At  
 some time the king began a picture hall' The gerund  
 usually ends its own clause *matthae afjalim kattū evam*  
*vayass* Kal 37 'he spoke with folded hands on the head'  
 It may come at the beginning because of emphasis  
*avīyānūna kassakassam agamūna janavavayam* Erz 'With-  
 out thinking of the proper and improper acts, neglecting  
 the blame of the people' The infinitive tends to occupy the  
 last place *tam seym khalu mamam eyam purissam ginhittae*  
 Upa 138 'So it is proper for me to catch this man'

494 The normal place of the verb is at the end. But it  
 may come first when stressed *santi ime tassa pāṇā* Ay 1.1  
 6 'These are the living beings' A word may attract it *evam*  
*souna gaya kappam* Erz 'Having heard this they went to K.'  
 The imperative forms naturally occupy the first place.  
*muñcasu uveyam avalambasu dhirayam* Erz 'Abandon  
 dejection, take up courage' Of two imperative forms one  
 goes at the end *tam gaccha ṇam ananda eyamattham*  
*parikaheṣu* Bhag 151 'Go, Ananda, and tell this thing'

495 The normal place of the adverb is before the verb.  
*bhujjo bhujjo uadamsema* Sut 2 1 7 'I will show again'

verb *viyayassa khattiyassa dhammam āikkha* Vip 11. 'He preached religion to king V' Of the two accusative objects the personal one is put first *mahābalaṃ rāyaṃ eyamattham vinnave* Vip 74 'They request this thing to king M'

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variability both in the arrangement of words and the endings. This fact has led to the oft-cited dictum that there is no rule which guides the arrangement of words in Prākṛit compounds. This is true to a limited extent and we know that the minute rules of Sk. grammarians were sometimes discarded by the classical writers themselves. The Prakrit grammarians do not deal with compounds, and we have to follow the lead of Sk. and Pāli systems.

502 Compound is the name given to expressions produced by putting together two or more words to form a grammatical unity with a peculiar meaning of its own. The words thus used are usually nouns, adjectives and adverbs. According to the relation that exists between the words used to form the compound they are divided into four different groups with further subdivisions. They are द्वन्द्व or Copulative, सत्पुरुष or Determinative, यदुपवीदि or possessive and अव्ययीभाव or adverbial compounds.

503 A द्वन्द्व compound consists of two or more nouns put together to express them either individually or collectively. If the compound were not used the idea of the compound would have to be expressed by the use of 'and' with its members. In few cases वा 'or' is required. Thus *dvandva* formed of the two members भक्ष 'food' and पाण 'drink' भक्षपाण will be dissolved as भक्ष च पाण च 'food and drink'.

504 When this compound has the gender of the final member and the number of its constituents it is called इतरेतरद्वन्द्व. Here the things are viewed individually; समणमाहणा = समणा य माहणा य 'monks and Brahmins'; बीयहरियाइ = बीयाइ च हरियाइ च 'seeds and grass'; धम्मकाम = धम्मो य अहो य कामो य 'religion, wealth and pleasure'.



and again ' If emphatic it may come first *khīṇṇameva bho detānuppiya* Upa 206 'Quickly, O beloved of the gods'

496 The negative particle comes before the word which is to be negated *añham puna se na janāmo* Sut 2 17 'We, however, do not know its meaning' At the beginning, if the whole sentence is to be negated *no ya khalu eyam paumavarapondariyam etam unnikkheyavvam* Sut 2, 1 1 'This lotus is not to be plucked in this manner'

497 In rare cases the prefixes of verbs are separated. *taya sam va jahāsi se rajam* Sut 12 111 'He casts off the dust like skin' Prepositions used with nouns usually follow them *egam sahammuyam samuddissa* Ay 2 1 'With reference to a co-religionist' The inverse order may be met with in special cases *udāham pāyatalā* Sut 2 1 9 'Above the sole of the foot'

498 Unaccented particles occupy the second place *tam seyam khalu amham* Vip 165 'So it is better for us' *aha, evam, avi* may begin a sentence

499 The subordinate clause introduced by the relative pronoun precedes the principal clause *je sappurissā havanti te maraṇavasānam na bahu mannanti* Erz 'Those who are good do not care much for the calamity of death' The conditional clause usually precedes but sometimes may follow *rakkhami aham tumam jaṣ bhumihaṛathio mamo putte padhesi* Erz 'I will save you if you instruct my sons living in the underground cell' The direct narration with *iti* precedes *ha muṭṭho muṭṭho tti kaluṇam vāharanto* bag 'Crying piteously that he was robbed'

500 Loose and additional clauses may come at the end : *no kappas nigganthanam asanam va paḍiggāhettae nan-nattha egeṇa sejjasanthareṇam* Kal 1 43 'It is not allowed for N monks to take food etc except a bed and a mat'

#### XIV COMPOUNDS

501 The compounds of the AMg language are closely modelled on those of Sanskrit but show a greater

variability both in the arrangement of words and the endings. This fact has led to the oft-cited dictum that there is no rule which guides the arrangement of words in Prākṛit compounds. This is true to a limited extent and we know that the minute rules of Sk grammarians were sometimes discarded by the classical writers themselves. The Prākṛit grammarians do not deal with compounds, and we have to follow the lead of Sk and Pālī systems.

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रोगायकाण = रोगा य आयका य चेसि 'of diseases and ailments'  
 गपुरद्वालगाणि = गोपुराणि य अद्वालगाणि य 'towers and turrets'  
 The canonical prose is fond of such compounds and long lists of words are put together कीदृपर्यगा, कृधुपिचीलिया, पाणभूयाद्, जीवाजीवे, गमणागमणे, दसमसर्णिहि कामभोगा, राइसरतलवर-  
 माडम्बियभोडुम्बियसेहिस्सत्थवाडाग, सिंघाडगतिगचउक्कचरमहापहपहेसु, माहणस्सत्तियवइस्समुदे, तिहिक्करणादिवसनक्खत्तमुहुत्तसु, सयपागसइस्स-  
 पाणेहि गामनगरागरसरिसिरिगिरिसरकाणणाद्

505 When such a compound is used in the neuter gender and singular number it is called समाहारद्वंद्व Here the things are viewed collectively मससाणियं = मस च साणियं च 'flesh and blood' भक्षपाण = भक्ष च पाण च 'food and drink' वत्थगध = वत्थ च गधे च 'garment and scent' तणक्कट्टसक्करं = तणं च कट्टं च सक्करा च 'grass, wood and gravel' सयणासणवत्थं = सयणं च आसणं च वत्थं च 'bed seat and garment' दासरास्सं = दासो च पुरिसो च 'slaves and servants' Other examples are -  
 असणपाणसाइमलाइमरस, गधेण, पुण्णवत्थगधमल्लाहकाराहारं, भित्तनाइ-  
 नियगसयणसवन्धिपरिवणेण, इड्डीसक्कारसमुदणं, कणकुण्डग

506 The distinction between these two varieties is often overlooked The compound is found sometimes to follow the first and sometimes the second variety. गंधमल्ल or गधमल्ल पाणभूर्य or पाणभूयाद् Examples which require वा 'or' are निंदापसेसासु = निंदाए वा पससाए वा 'to-  
 wards censure or blame' लाभालाभे = लाभे वा अलाभे वा 'in profit or loss' चाण्डालवोक्कसो = चाण्डालो वा वाक्कसा वा 'either a C or a V'

507 Two or more adjectives may form a द्वंद्व when they refer to different things उच्चनाय = उच्चं च नीयं च 'low or high' उच्चावय = उच्चं च अवयं च 'high and low' कल्लाणपावर्ग = कल्लाण वा पावर्ग वा 'good or bad'

The grammarians do not admit *dvandvas* of two adjectives or participles used as adjectives

508 A तत्पुरुष compound consists of two words of which one determines the sense of the other by qualifying, explaining or specifying || Its two main varieties are the तत्पुरुष proper, where the relation between the two words must be expressed by a case other than the Nominative and कर्मधारय where the two words stand in apposition

509 According to the case required the तत्पुरुष is divided into six groups (i) द्वितीया पुनर्विनिस्तितय = पुनर्विनिस्तितय 'resorting to the ground' अस्तेडरगम् = अस्तेडरं गम् 'gone to the harem' परिसागम् = परिसं गम् 'gone to the assembly' आसारुडो = आस आरुडो 'mounting a horse.' (ii) तृतीया देवगंधर्वमनुस्तपूय = देवगंधर्वमनुस्तपूय 'worshipped by gods, men and Gandharvas' सादुगृह्य = सादुगृह्य 'honoured by the sage' उष्णभित्तसे = उष्णेन भित्तसे 'tormented by heat' चक्षुदिष्टा = चक्षुग दिष्टा 'seen by the eye' जाडभये = जाड्य भये born blind (iii) चतुर्थी भिक्षालो = भिक्षालो 'wandering for alms' भिक्षालो = भिक्षालो 'a time for begging' उदगदाणि = उदगदं दानी 'a vat for water' उदगभवानि = उदगदा भवनानि houses for water' (iv) पञ्चमी मालोद्भूत = मालाभो जाड्य brought from an elevated place' हस्तपत्र = हस्ताभो पत्र 'falling from the tree' मरणभय = मरणभो भय 'fear of death' मज्जपमादित्ति विरभो = मज्जपमादित्ति विरभो 'abstaining from wine and fault' सकाभीभो = सकाभ्य नीभो 'fearing doubt' (v) षष्ठीः भासादोषे = भासाद्य दोषे 'faults of speech' निगतामण = निगतामण 'preaching of the Jinās' रत्नमूले = रत्नमूल मूले 'at the root of the tree' गामसय = गामाण मय 'hundred villages.' (vi) सप्तमी जगामासे = जगामासे 'living in the house.' कामगिदे = कामसु गिदे 'attached to pleasures' रात्रिभायण = रात्रिभायण 'eating in the night' Other examples are संगामताम पत्तपुष्पकलोत्तरे जागरयगपदिगुणे, सिद्धिमत्, रायविन्द, सिद्धिमत् जावनिगय, दोसवज्जियं, परागार, पागादिचरं, महुकारसमा, उदउल गगदमगसंपदं, अथयवत्, पाणवहा, सयसतय, देवलीग, आसजगभो, मनोगय, गोचरगगविह, वाससय, हयगया, मयमुह, सयमुहयहीजे, ययसित, पुत्रपुत्र

510 Sometimes the case termination of the first member is not dropped when the compound is called  
 अलुक् तत्पुरुष अवेवासी = अंते वामी 'living near' a pupil,  
 देवानुप्पिय = देवान् विप् 'dear to the gods' खेयर = स्वचरो  
 'roving in the sky'

511 In a कर्मधारय the two words stand in apposition, one qualifying the other. It has different varieties according to the nature of both the words used in it.

(i) When the first word is an adjective सीओदग = साय उदग 'cold water' पहरिकुचस्सय = पहरिक उवस्सय 'empty residence' पुम्बकम्माह = पुम्बाह कम्माह 'former deeds'. महवप्प = महा वप्प 'great vow' नीयदुवार = नीय दुवार 'low door' (ii) When the second member is an adjective : पुरिसुत्तमे = उत्तमे पुरिसे 'best man' पहारगाडे = गाडो पहारो 'deep wound' पुष्पसुहुम = सुहुमे पुष्प 'fine flower' धम्मगुत्तर = अगुत्तर धम्म 'highest religion' (iii) When both the members are adjectives साउण्ह = सोय च उण्ह च 'hot and cold' दुस्सलीपडिणीय = दुस्साले च पडिणीय च 'of bad conduct and inimical' (iv) When both members are nouns पिवासपरिस्सह = पिवासा एव परिस्सहे 'the difficulty of thirst' धम्महिय = धम्म चिय हिय 'the welfare as religion' दयाधम्मो = दया एव धम्मो 'religion consisting of compassion' नायासल्ल = नाया एव सल्ल 'the dart of deceit' बडपाववो = बडो पाववो banyan tree' बट्टसगडिया = बट्टमई सगडिया 'a wooden cart' (v) When the first member is a participle कभायण = कुत्थिय भोयण 'bad food' दुस्सह = दुक्खेण सज्ज 'difficult to bear' सुत्थिल्ले = सुत्थु लिल्ले 'well cut' (vi) When the first member is a negative particle (called नञ् तत्पुरुष) अविणीय = न विणाय 'not disciplined' असंसत्त = न संसत्त 'not attached' अदीणो = न दीणो 'not down cast' (vii) When both the members are verbal derivatives कीयग = कीय च कई च 'bought and prepared' (viii) When the first member is an adverb अइमूमी = मूमी अइ 'beyond the limit' अइद्वो अइ देवो 'greater god' अइदूर = अइ दूर 'very far' अहुणो वलित्त = अहुणा उवलित्त 'newly besmeared' परमदुच्चर = परमे दुच्चर 'exceedingly difficult' (ix) When one member

forms the standard of comparison : मुहकमल = मुह कमल विष  
 'a lotus like face' गामकण्टया = गामाण कण्टया विष 'like  
 thorns to the senses' समुद्रगंभीरी = समुद्रो विष गंभीरो 'grave  
 like the ocean' Other examples are नीलुष्पल, परलोगो  
 श्रध्वहिरा, तवोकम्मं पुरेकम्म, महालदं, उसिणोदग, देसंतरं, भारण्डपक्खी,  
 पुण्वसंजोग, काउरिसो, चिराघायं, असेमंता

512 A variety of कर्मधारय is called द्वियु when one of the  
 members is a cardinal number and the whole is used as a  
 singular word तिहुयणं = तिहुं भुवणानं समाहारो 'the three  
 worlds' दोमास = दोण् मासानं समाहारो 'two months'  
 छजीयणिया = छण् जीवनिगायानं समाहारो 'six groups of living  
 beings' चउरंग = चउण् भंगानं समाहारो 'four limbs'

513 Another variety of सत्पुरुष is called उपपद when the  
 second member of the compound is a verbal derivative  
 without an independent existence कुमगारो = कुम्भं करेह सि  
 'potter' सुहदो = सुह देह सि 'giving happiness.' मुसाघाई =  
 मुस वयह सि 'speaking falsehood' सागरगमा = सागरं गच्छह सि  
 'going to the ocean' तिदुवरस्तयासी = तिदुवरस्तये वसह सि  
 'living on the Tinduya tree' अण्डया = अण्डाभो जाय सि born  
 from an egg' मुहाजीवी = मुहा जीवह सि 'living without a  
 profession' दोसग्नू = दोस जाणह सि 'knowing the fault'  
 तिथकरो = तिथं करेह सि 'founder of a religious system'  
 Other examples are सित्तानुया पुद्धोवघाई, अत्तागवेसण, तंनुने,  
 निजरावेही पावकारी, पट्टिबुद्धजीवी, अत्ताकरे, पसायवेही

514 When an attribute is compounded with a noun  
 and the whole compound qualifies another noun but none  
 of the words of the compound separately do so it is called  
 बहुव्रीहि While dissolving the compound the relation is  
 to be pointed by the use of the relative pronoun ज  
 'which' in different cases

(1) Noun qualified by an adjective महिद्विष = महां इद्वो  
 जस्म सो 'having great fame' घोरपरस्कमे = घोरो परस्कमो जस्म  
 सो 'of terrible power.' पावदिही = पावा दिही जस्म 'of sinful  
 view' त्रिदिण् = त्रिधाई इदिपाई जेण 'who has conquered the  
 senses' नारण = निगमो रभो जग्हा 'free from defilement'  
 पुद्धोसत्ता = पुद्धो सत्ता जीव 'having separate living beings'

(2) Adjective following the noun आवरसित्पु = रसित्तमो

## GRAMMATICAL SUMMARY

### 516 CONJUNCT CONSONANTS I

क	= क्य, क्क, क्ख, क्ङ्, क्क, क्क, क्क
ख	= क्ष, ख्य, ख्ख, ख्ङ्, ख्क, ख्क, ख्क
ग	= ग्य, ग्ग, ग्ग, ग्ग, ग्ग, ग्ग, ग्ग
घ	= घ्य, घ्घ, घ्घ
ङ	= ङ्य, ङ्ङ, ङ्ङ, ङ्ङ, ङ्ङ, ङ्ङ, ङ्ङ
च	= च्य, च्च, च्च, च्च, च्च, च्च, च्च
छ	= छ्य, छ्छ, छ्छ, छ्छ, छ्छ, छ्छ, छ्छ
ज	= ज्य, ज्ज, ज्ज, ज्ज, ज्ज, ज्ज, ज्ज
झ	= झ्य, झ्झ, झ्झ, झ्झ, झ्झ, झ्झ, झ्झ
ञ	= ञ्य, ञ्ज, ञ्ज, ञ्ज, ञ्ज, ञ्ज, ञ्ज
ट	= ट्य, ट्ठ, ट्ठ, ट्ठ, ट्ठ, ट्ठ, ट्ठ
ठ	= ठ्य, ठ्ठ, ठ्ठ, ठ्ठ, ठ्ठ, ठ्ठ, ठ्ठ
ड	= ड्य, ड्ढ, ड्ढ, ड्ढ, ड्ढ, ड्ढ, ड्ढ
ढ	= ढ्य, ढ्ढ, ढ्ढ, ढ्ढ, ढ्ढ, ढ्ढ, ढ्ढ
ण	= ण्य, ण्ण, ण्ण, ण्ण, ण्ण, ण्ण, ण्ण
त	= त्य, त्त, त्त, त्त, त्त, त्त, त्त
थ	= थ्य, थ्थ, थ्थ, थ्थ, थ्थ, थ्थ, थ्थ
द	= द्य, द्द, द्द, द्द, द्द, द्द, द्द
ध	= ध्य, ध्ध, ध्ध, ध्ध, ध्ध, ध्ध, ध्ध
न	= न्य, न्न, न्न, न्न, न्न, न्न, न्न
प	= प्य, प्प, प्प, प्प, प्प, प्प, प्प
फ	= फ्य, फ्फ, फ्फ, फ्फ, फ्फ, फ्फ, फ्फ
ब	= ब्य, ब्ब, ब्ब, ब्ब, ब्ब, ब्ब, ब्ब
भ	= भ्य, भ्भ, भ्भ, भ्भ, भ्भ, भ्भ, भ्भ
म	= म्य, म्म, म्म, म्म, म्म, म्म, म्म
य	= य्य, य्य, य्य, य्य, य्य, य्य, य्य
र	= र्य, र्र, र्र, र्र, र्र, र्र, र्र
ल	= ल्य, ल्ल, ल्ल, ल्ल, ल्ल, ल्ल, ल्ल
व	= व्य, व्व, व्व, व्व, व्व, व्व, व्व
श	= श्य, श्श, श्श, श्श, श्श, श्श, श्श
स	= स्य, स्स, स्स, स्स, स्स, स्स, स्स
ह	= ह्य, ह्ह, ह्ह, ह्ह, ह्ह, ह्ह, ह्ह
ळ	= ळ्य, ळ्ल, ळ्ल, ळ्ल, ळ्ल, ळ्ल, ळ्ल
ऌ	= ऌ्य, ऌ्ल, ऌ्ल, ऌ्ल, ऌ्ल, ऌ्ल, ऌ्ल
ॡ	= ॡ्य, ॡ्ल, ॡ्ल, ॡ्ल, ॡ्ल, ॡ्ल, ॡ्ल





## 518 DECLENSION OF NOUNS AND ADJECTIVES

Case	Mas Neu अ	Mas Neu इ	Mas Neu उ	Fem आ	Fem इ	Fem ई	Fem उ	Fem ऊ
शङ्खर { Nom Acc Inst Abl Gen Loc Voc }	देवो, वण देव, वण देवो, वण देवाओ देवसि, देवसि देव, देवसि देव	मुनी, रहि मुनि, " मुनिना मुनीओ मुनिओ मुनि मुनि	साहु, महु साहु, " साहुना साहुओ साहुनो साहुमि साहु	माला माल मालाए मालाओ मालाए मालाण माले	रई रईए रईओ रईओ रईए रईसि रई	मही महि महीए महीयो महीए महीए महि	घेणू घेणु घेणूए घेणूओ घेणूए घेणूमि घेणु	तणू तणु तणूए तणूओ तणूए तणूमि तणु
	देवा, वणाह देव, " देवहि देवहि देवण देवसु	मुणिओ, देवीह मुणिओ, " मुणाहि मुणीहि मुणीण मुणीसु	साहुओ, महुह साहुओ, " साहुहि साहुहि साहुव साहुसु	मालाओ मालाओ, " मालाहि मालाहि मालाण मालासु	रईओ रईओ, " रईहि रईहि रईण रईसु	महीओ महीओ, " महीहि महीहि महाण महासु	घेणूओ घेणूओ, " घेणूहि घेणूहि घेणण घेणसु	तणूओ तणूओ, " तणूहि तणूहि तणण तणसु

## 519 IRREGULAR DECLENSION

	कृत्ता	विधा	माया	राया	अप्या	अरहं
Subjunctive	कर्ता कर्तार कर्तुवा कर्तारो कर्तुमी कर्तारे	पिया	माया	राया	अप्या	अरहं
		पियरे	मायर	रायाण	अप्याण	अरहन्त
		पिउणा	मायाए	रण्ण	अप्यणा	अरहया
		पिउणो	माऊए	राइणो	अप्यओ	अरहओ
		विदंरि	मायाए	रायसि	अप्यणो	अरहन्ते
			"	"	अत्ताणि	
Plural	कर्तारो कर्तारेहि कर्तारेहिन्तो कर्तारण कर्तारिषु	पियरो	मायरो	रायाणो	अप्याणो	अरहन्तो
		पियरे	मायाहि	राहिहि	अप्याणेहि	अरहन्तेहि
		पिऊहि	माईहि	राईहि	अप्याणेहि	अरहन्तेहि
		पिऊहिन्तो	माईहिन्तो	राईहिन्तो	अप्याणो	अरहन्ताण
		पिऊण	माईण	राईण	अप्याण	अरहन्ताण
		पिऊसु	माईसु	राईसु	अप्येसु	अरहन्तेसु



## 521 NUMERALS

	एक			द्वे	ती	चत्वारो	पञ्च
	Mas.	Fem.	Neu.				
Singular	Nom.	एकौ, ऐके	एक	दो द्वे दोष्णि	तओ तिणि	चत्तरो	एव
	Acc.	एक	एक	"	"	"	"
	Inst.	एकेण	एकेण	दोहि	तीहि	चत्तहि	पञ्चहि
	Abl.	एकाओ	एकाओ	दोहितो	तीहितो	चत्तहितो	पञ्चहितो
	Gen.	एकए	एकए	दोण्ह	तिण्ह	चत्तण्ह	पञ्चण्ह
	Loc.	एकसि	"	दोसु	तासु	चत्तसु	पञ्चसु
				Plural			

## 522 CONJUGATION OF CLASS I

	Present	Imperative	Potential	Past	Future	Pass
Singular	I P. वाचाम्	वातायु	वासेऽजामि	वासित्वा	वासिस्वामि	वासिज्ज
	II P. वामणि	वामयु	वासेऽजासि	"	वासिस्वसि	दास
	III P. वामह	वामहि	वासेऽजासि	"	वासिस्वसि	Cau वासोवे दावे
Plural	I P. वामागो	वामागो	वासेऽजाम	वासितु	वासिस्वामो	Ger. वासित्वा वासिज्ज
	II P. वामह	वामह	वासेऽजाह	"	वासिस्वह	Inf. वासिज्ज
	III P. वामणि	वामयु	वासेऽजा	"	वासिस्वन्ति	वासिज्ज
Participles	वाचन्त वासमान		वासिज्ज वासिज्ज ददन्	वासिज्ज दिद		वासिज्ज

## 522 CONJUGATION OF CLASS II

	Present	Imperative	Potential	Past	Fut.	Causal
Singular I P. II P. III P.	करेति करेसि करेद्	करोतु करोतु करेद् करोतु	करेज्यामि करेज्यासि करेज्या कुज्या	करिया " "	करिस्सामि काहिमि करिस्ससि काहिसि करिस्सद् काहिद्	करावे करे  Pass. करिज्ज किज्ज
	I P. II P. III P.	करोमो करोह करन्ति	करेज्याम करेज्याद् करेज्या	करिंतु " "	करिस्सामो काहिमो करिस्सद् काहिद् करिस्सन्ति काहिन्ति	Genund. करिता करिज्ज
	Participles करन्त (र) करमान (रे)		करणिज्ज कायव्व कज्ज	कय करिय		Inf. करिउ करिस्सए

## 524 CONJUGATION OF CLASS III

	PRESENT	IMP	POT	PAST	FUT	PASS
{ I P. II P III P } १२३४५६७८	गा(या)मि नेमि	गा(या)मु नेमु	गाएज्जामि नेज्जामि	गाइथा नेइथा	गाइत्तामि गाहिमि ने(इ)त्तामि नेहिमि	गाइज्ज नेज्ज
	गा(य)सि नेसि	गा(य)सु नेसु	गाएज्जासि नेज्जासि	गाइथा नेइथा	गाइत्तामि नेहिमि ने(इ)त्तामि नेहिमि	Cau. गावे नेयावे
	गा(य)इ नेइ	गायइ, नेउ	गाएज्जा नेज्जा	गाइथा नेइथा	गाइत्तामि नेहिमि ने(इ)त्तामि नेहिमि	Gerund गाइत्ता गाइऊण नेइत्ता नेइऊण
{ I P II P III P } १२३४५६७८	गा(या)नो नेनो	गा(या)नो नेनो	गाएज्जाम नेज्जाम	गाइसु नेइसु	गाइत्तामो, गाहिमो ने(इ)त्तामो, नेहिमो	Inf गाउ, गाइत्तए नेउ, नेइत्तए
	गा(य)इ नेइ	गा(य)इ नेइ	गाएज्जाइ नेज्जाइ	गाइसु नेइसु	गाइत्तामो, नेहिमो ने(इ)त्तामो, नेहिमो	
	गायन्ति नेन्ति	गायन्तु नेन्तु	गाएज्जा नेज्जा	गाइसु नेइसु	गाइत्तामि, गाहिमि ने(इ)त्तामि, नेहिमि	
Participles	गायन्त गायमाण नेन्त		वेज्ज नेज्ज, गायपिज्ज नेइयन्व, गाइयन्व	गीय गाइय नीय नेइय		

## 525 PARTICIPLES

Name	Termination	Construction	Remark
Present active Participle	अङ्ग, अङ्ग	Subject is put in the Nom. Object in the Acc. Participle agrees with the Subject	Denotes a present action, & is mostly used as an adjective or to serve the function of a subordinate clause.
Present passive Participle	अङ्ग, अङ्ग added to the Passive base	Subject in the Inst. Object in the Nom. Part agrees with the object	Scarcely used
Past passive Participle	अङ्ग, or taken from Sk.	A Of transitive verb Subject in the Inst. Object in the Nom. Part agrees with the object B Of intransitive verb Subject in the Nom. Part agrees with the subject C with the object as a whole sentence is not expressed Subject in the Inst. Part in Neu Sing	Used ordinarily to express the past action
Past active Participle	अङ्ग added to the Past Passive part.	Subject in the Nom. Part agrees with the subject Acc. The Part agrees with the subject	Scarcely used
Potential passive Participle	अङ्ग, अङ्ग or taken from Sk.	A Subject in the Inst. Object in the Nom. Part agrees with the object B When the object is a whole sentence the Part in the Neut. Sing	Denotes obligation, duty, necessity, desirability, possibility etc.



## ARDHA MAGADHĪ ENGLISH GLOSSARY

अहंत (अतिक्रान्त) *p p* elapsed, passed  
 अहीय (अतीत) *adj* past, gone  
 अवसाय (आख्यात) *p p* preached  
 अगारवास *m* household  
 अग्नि (अग्नि) *m* fire  
 अचक्षुष (अचक्षुष्क) *m* blind man  
 अक्षत (अत्यस्त) *adv* excessively  
 अस्तु (आस्?) *v* to be  
 अजय (\*अयतन्) *ind* carelessly  
 अजउत्त (आर्यपुत्र) *m* lord, sir  
 अयुत्त (अयुक्त) *adj* improper  
 अटु (अर्थ) *m* thing, fact  
 अट (अवट) *m* well  
 अनवज (अनवद्य) *adj* faultless, free from sin  
 अनसना (अनशन) *f* fast  
 अनिष्ट (अनिष्ट) *adj* bad  
 अनिष्टयर (अनिष्टतर) *adj* worse  
 अनुकंपा (अनुकंपा) *f* compas-

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अनुग्रह (अनुग्रह) *m* favour  
 अनुशासित (अनुशासित) *p p* instructed  
 अर्यगम (अस्तंगम्) *v* to set  
 अथामय (अस्तमित) *p p* set  
 अदित (अदत्त) *p p* not given  
 अद्वह (अधोष्टम) seven one-half  
 अन्न *n* food  
 अन्ध (अभ्यन्त्र) *adv* elsewhere  
 अन्धे (अभ्ये) *v* to follow  
 अपजत (अपर्याप्त) *adj* insufficient  
 अप्य (आत्मन्) *m* self  
 अप्रमाय (अप्रमाद) *m* carefulness  
 अप्यलाभ (अल्पलाभ) *m* getting less  
 अप्यहिय (आर्यमहित) *n* one's welfare  
 सफल *adj.* useless  
 अत्रय (अत्रयर्थ) *v* to request  
 अमच (अमार्य) *m* minister  
 अमय (अमृत) *n* nectar

अरहत्, अरहन्त (अर्हन्) *m* prophet

अलङ्कार *m* ornament

अलिय (अलीक) *adj* false

अवक्रम (अपक्रम्) *v* cross

अवतरण (अपररात्र) *m* later part of the night

अवन्तिवद् (अवन्तिपति) *m* king of A

अतथ (असत्य) *adj* false

असार *adj* worthless

असाधु (असाधु) *adj* wicked

अहम्म (अधर्म) *m* irreligion

अहवा (अधवा) *ind* or

अहिम (अधिक) *adj* more

अहिगार (अधिकार) *m* authority

अहिसिक्त (अभिषिक्त) *p p* coronated

अहिंसा *f* non violence

अंतर (अन्तर) *n* difference

अन्तर्य (अन्तिक) *ind* near

अंध (अन्ध) *m* blind man

आउय (आयुष्) *n* life

आउस (आयुष्मान्) *m* long lived one

आणुस *m* guest

आगच्छ *v* to come

आगास (आकाश) *n* sky

आज्ञा (आज्ञा) *f* order

आययण (आयतन) *m* temple

आर्यक (आर्तक) *m* disease

आयर (आचर) *v* to follow

आयरिय (आचार्य) *m* teacher

आवर्द्ध (आपद्) *f* calamity, disaster

आस (अश्व) *m* horse

आसत्य (आश्रय) *pp* consoled

आसा (आशा) *f* hope

इम्म (इम्य) *m* merchant, rich man

इसि (आप) *m* sage

इहलोय (इहलोक) *m* this world

इन्द्रिय (इन्द्रिय) *n* sense organ

ईसर (ईश्वर) *m* god

उचित (उचित) *adj* proper

उज्जम (उज्जम्) *v* to try, to strive

उज्जान (उज्जान) *m* garden

उद्गा (उत्था) *m* to get up

उर्द्ध (उर्ध्व) *adv* upwards

उदाहर *v* to explain, to utter

उष्मा (उष्मा) *f* heat

उवलिह (उपलिम्पु) *v* to besmear

उवसम (उपशम) *m* pacification

एक (एक) *one*

एगागी (एकाकिन्) *adj* alone

एतिय (एतावत्) *adj* so long

एथ (अत्र) *adv* here

एरिस (एतात्ता) *adj* like this

ओसह (आपध) *n* medicine

कह (कपि) *m* monkey

कओ (कुत) *adv* whence

कज (कार्य) *n* work, duty

कर (कृत) *p p* done, created  
 कटुयत्तन (कटुकर) *n* bitterness  
 कठिन (कठिन) *adj* hard  
 कण (कर्ण) *m* ear  
 कत्ता (कुत) *adv* whence, where  
 कर्म (कर्म्म) *m* mud  
 कन्या (कन्या) *f* girl, daughter  
 कमल *m* lotus  
 कर्म (कर्मन्) *n* act, deed  
 कर्त्तव्य (कृतार्थ) *adj* fortunate  
 कर (कृ) *v* to do  
 कला *f* art  
 कह (कय्) *v* to tell  
 कहे (कथे) *adv* how  
 कथा (कथा) *f* story  
 वन्य (कान्तार) *n* forest  
 काम *m* pleasure  
 काय, काग (काक) *m* crow  
 कारण *n* cause  
 काल *m* time  
 कालगय (कालगत) *p p* died  
 किरण *m* ray  
 किरा (कृपा) *f* compassion  
 किरा *m* servant  
 खेल (काड) *v* to play  
 कुटुम्ब (कुटुम्ब) *n* family  
 कुण (कु) *v* to do  
 कुप्य (कुप्) *v* to get angry  
 कुमार *m* prince boy  
 कुल *n* family  
 कुमल (कुमल) *adj* clever  
 कुसुम *n* flower

कूटमाह (कूटमाह) *m* hunter  
 केवलिरियाय (केवलिरियाय) *n*.  
 life of an omniscient  
 कोटि (काटि) *f* crore  
 कोल्हूय (कोल्हू) *m* fox  
 कोव (कोष) *m* anger  
 कोह (कोध) *m* anger  
 खन (खन्) *n* to dig  
 खत्तिय (खत्तिय) *m* warrior  
 खल *adj* wicked  
 खलु *and* indeed  
 खेड (खेट) *n* village  
 खेय (खिद्) *v* to torment, to trouble  
 गच्छ (गम्) *n* to go  
 गण (गण्) *v* to count  
 गणहर (गणधर) *m* pupil, disciple  
 गणि (गणिन्) *m* monk, leader  
 गय (गम्) *m* elephant  
 गरुड (गुरुक) *adj* great  
 गर्व (गर्व) *m* pride  
 गस (ग्रस) *v* to swallow  
 गहन (गहन) *adj* thick  
 गहिय (गृहीत) *p p* caught, taken  
 गंध *m* smell, scent  
 गाय (गै) *v* to sing  
 ग्राम (ग्राम) *m n* village  
 गृहावद् (गृहपति) *m* householder  
 गिल (गिर्) *v* to swallow  
 गिलाण (ग्लान) *m* sick person

गिरा (गी) *f* speech, word  
 गिह (गृह) *n* house  
 गुण (गुण) *m* virtue  
 गुरु *m* teacher  
 ग्रह (ग्रह) *v* to take  
 गोव (गाव) *m* cow herd  
 चत्तारि (चत्वारि) *n* four  
 चय (चय) *v* to abandon  
 चर (चर) *m* to wander  
 चरण *n* foot  
 चरिय (चरिय) *n* conduct  
 चंद्र (चन्द्र) *m* the moon  
 चिह्न (स्था) *v* to stand  
 चित्त *n* mind  
 चिन्त (चिन्त) *m* to think  
 चैत्र (चय) *n* temple  
 छद्दि (पष्टि) *n* sixty  
 छन्न *p p* covered  
 छाया *f* shade  
 छिद् (छिद्) *v* to cut  
 छेय (छेद्) *v* to cut  
 जद् (यदि) *ind* it  
 जनय (जनक) *m* father  
 जगधय (जगपद्) *n* country  
 जय (यतन्) *ind* carefully  
 जय (जि) *v* conquer  
 जरा *f* old age  
 जल *n* water  
 जलहर (जलधर) *m* cloud  
 जहा (यथा) *ind.* as  
 जप (जल्प्) *v* to speak  
 जाण (ज्ञा) *v* to know  
 जाय (जात) *p p* arose

जिय (जीव्) *v* to live  
 जीव *m* life  
 जीव (जाव्) *v* to live  
 जीविय (जीवित) *n* life  
 जुज (युज्) *v* to be proper  
 जुझ (युध्) *v* to fight  
 जुज (युज्) *v* to yoke  
 जय (युत) *m* gambling  
 जोण्हा (ज्योस्ता) *f* moonlight  
 श्रिया (ध्व) *v* think  
 वह (वह्) *m* to burn  
 तकर (तस्कर) *m* thief  
 तर *v* to be able  
 तप (तपस्) *n m* penance  
 तवस्ती (तपस्विन्) *m* ascetic  
 तहा (तथा) *ind* so  
 ताण (त्राण) *m* protection  
 तिगिच्छ (चिक्किस्) *m* to examine  
 तिथ (तिथ्य) *m* holy place  
 तिर्यकर (तीर्थकर) *m* prophet  
 ताव (त्रै) *m* to protect  
 तारा *f* star  
 तावस (तपास) *m* ascetic  
 तीर *n* bank  
 तेत्तीस (त्रयस्त्रिंशत्) *n* thirty-three  
 तोल (तुल्) *v* to weigh  
 थोव (स्तोक) *adj* little, small  
 दण्ड (दण्डय) *v* to punish  
 दम (दम्) *v* to control  
 दल *n* leaf  
 दन्त (दान्त) *p p* controlled

दाण (दान) *n* gift  
 दाय (दातृ) *m* donor, giver  
 दारिद्र (दारिद्र्य) *n* poverty  
 दास *m* servant  
 दिदृ (दृष्ट) *p p* seen  
 दिय (द्विज) *m* bird, Brahmin  
 दिवस *m* day  
 दान (दीन) *adj* poor  
 दीप (दीप) *m* lamp  
 दीह (दीर्घ) *adj* long  
 दुष्कर (दुष्कर) *adj* difficult  
 दुष्ट (दुष्ट) *adj* wicked  
 दुर्गम (दुर्गम) *adj* difficult to control  
 दुग्ध (दुग्ध) *m* milk  
 द्रुम (द्रुम) *m* tree  
 दुरूह (उदूरह) *v* climb  
 दुर्लभ (दुर्लभ) *adj* difficult to get  
 दुस्तील (दुस्तील) *adj* of bad conduct  
 दुही (दुःखि) *adj* miserable  
 दूर *adv* away, far  
 देव *m* god  
 देवडल (देवकु) *n* temple  
 देव्या (देवता) *f* deity  
 देवानुपिय (देवानुपिय) *adj* beloved of gods  
 देवी *f* queen  
 दोस (दोष) *m* fault  
 दोस (दोष) *m* hanted  
 दोहल (दोहल) *m* pregnancy, longing

धन (धन) *m* wealth  
 धन्य (धन्य) *adj* fortunate  
 धम्म (धर्म) *m* religion  
 धरणियल (धरणीतल) *n* ground  
 धवल (धवल) *v* to whiten  
 धाव *v* to run  
 नदी (नदी) *f* river  
 नटसाठा (नाट्यशाला) *f* theatre  
 नम *v* to bow, to bend  
 नमो (नमस्) *ind* salutation  
 नगर (नगर) *n* town  
 नर *m* man  
 नरणाह (नरनाथ) *m* king  
 नव *nine*  
 नह (नमस्) *n* sky  
 नदन (नदन) *m* son  
 नावा (नौ) *f* boat  
 नास (नाश) *m* [destruction  
 नास (नाश) *v* to destroy  
 निगाह (निग्रह) *v* to chastise, to punish  
 निहल (निर्हल) *m* to destroy  
 निदिह (निर्दिष्ट) *p p* taught  
 निदूण (निर्धन) *m* poor man  
 निम्मिय (निर्मित) *p p* created  
 निरय *m* hell  
 निवह (नृपति) *m* king  
 निवह (निपद्य) *v* to fall  
 निदाण (निधान) *n* deposit  
 निद *m* to deposit  
 निम्ब *m* kind of tree  
 नीव (नीच) *adj* wicked  
 बीसेस (नि सेष) *adj* all, whole

ने (नी) *v* to carry  
 नेता (नेतृ) *m* leader  
 नेह (स्नेह) *m* affection  
 पद् (पति) *m* husband  
 पठत् (प्रयुक्त) *p p* placed  
 पद्मचरिण (पद्मचरित) *n* life  
 of P  
 पद्म (प्रचुर) *adj* abundant  
 पश्चित् (प्रक्षिप्त) *v* to pour,  
 throw  
 पश्चात् (पश्चात्) *ind* afterwards  
 पड (पत्) *v* to fall  
 पश्चिनिवृत्त (प्रतिनिवृत्त) *v* to  
 return  
 पश्चिपुष्प (प्रतिपूर्ण) *adj* com-  
 plete  
 पश्चिमुत्त (प्रतिश्रुत) *p p* heard  
 पड (पद्) *v* to recite, to  
 learn  
 पण (पर्ण) *n* leaf  
 पण्ड (प्रश्न) *m* question  
 पत्त (प्राप्त) *p p* reached  
 पारयणा (प्रार्थना) *f* request  
 पमाय (प्रमाद) *m* carelessness  
 पय (पचू) *m* to cook  
 पयष्ट (प्रवृत्त) *p p* started  
 पया (प्रजा) *f* subject  
 पयइ (प्रहा) *v* to abandon  
 पयाण (प्रदान) *n* giving  
 पर *adj* other  
 परत्थ (परत्र) *ind* next world  
 परम *adj* maximum, highest

परहिय (परहित) *n* another's  
 welfare  
 पराहय (परानित) *p p* defeated  
 परिगहिय (परिगृहीत) *p p* sur-  
 rounded  
 परिचय (परित्यज्) *v* to aban-  
 don  
 परितुष्ट (परितुष्ट) *p p* delighted  
 परिमल *m* fragrance  
 पलाइय (पलायित) *p p* run  
 पलित्त (प्रदीप्त) *p p* burning  
 पवत्त (प्रवृत्त) *p p* begun  
 पवर (प्रवर) *adj* excellent  
 प विस (प्रविश्) *m* to enter  
 पस्स (दृश्) *v* to see  
 पसंससणिज्ज (प्रशसनीय) *adj*.  
 praiseworthy  
 पसिण (प्रश्न) *n m* question  
 पसीय (प्रसीद) *v* favour  
 पसूय (प्रसूत) *p p* gave birth  
 पहीण (प्रहीन) *adj* free from  
 पकय (पङ्कज) *n* lotus  
 पकयवण (पकजवन) *m* plot of  
 lotuses  
 पाइयकव्य (प्राकृतकाव्य) *m* Pkt  
 poetry  
 पाउण (प्राप्) *v* to get  
 पाउस (प्रावृप्) *m* rain  
 पाणमूय (प्राणमूत) *n m* animal  
 पाणि *m* hand  
 पाय (पाद) *m* foot  
 पायव (पादप) *m* tree  
 पाल (पाल) *m* to protect

पाव (पाप) *n* sin  
 पाव (पाप) *adj* sinful  
 पावक (पावक) *m* fire  
 पावण (प्रवचन) *n* preaching  
 प्रिय (प्रिय) *adj* good  
 प्राह (प्रीति) *f* affection  
 पाह (पाह) *v* to torment  
 पुच्छ (प्रच्छ) *v* to ask  
 पुण्य (पुण्य) *n* merit  
 पुणिमा (पुणिमा) *f* moon lit  
 night  
 पुत्र (पुत्र) *m* son  
 पुष्प (पुष्प) *n* flower  
 पुर *n* town  
 पुरिस (पुरप) *m* man  
 पुर्व (पूर्व) *ind* formerly  
 पुवरत्त (पूर्वरात्र) *m* forenoon  
 पूष (पूष) *v* to worship  
 पूषा (पूषा) *f* worship  
 प्रेक्षणक (प्रेक्षणक) *n* drama  
 प्रेक्ष (पक्ष) *v* to see  
 प्रेह (पक्ष) *v* to reflect to  
 see  
 पोम्म (पद्म) *m* lotus  
 पोय (पोत) *m* young one  
 पोस (पुष्) *v* to nourish  
 परुस (परुष) *adj* harsh  
 फल *n* fruit  
 फल *v* to give fruit  
 फलसपत्ती (फलसंपत्ति) *f* accomplishment of ob-  
 ject getting the fruit  
 फुर (स्फुर) *v* to shine

फुल *v* to bloom  
 फुस (स्पर्श) *n* touch  
 बहुर (बहुक) *m* fellow, fool  
 बत्तीस (द्वात्रिंशत्) thirty two  
 बद्ध *p p* built  
 बय (बक) *m* crane  
 बल *n* army  
 बध (बंध) *v* bind  
 बायालीस (द्वाचत्वारिंशत्) forty-  
 two  
 बाल *m* child fool  
 बाल्य (बाल्य) *m* childhood  
 बालिया (बालिका) *f* girl  
 बावपरि (द्वासप्तति) seventy two  
 बिच *n* disc  
 बुद्धि *f* intellect  
 बू (भू) *v* to speak  
 बे (भू) *v* to speak  
 भक्ष (भक्ष) *m* food  
 भक्ष (भक्ष) *v* to eat  
 भयव (भयवत्) *m* venerable  
 one  
 भण (भण्) *v* to say  
 भश (भक्ष) *n* meals  
 भह (भद्र) *n* welfare  
 भर (भृ) *v* to fill  
 भय *n* fear  
 भव्य (भव्य) *m* good man  
 भंग *m* violation, refusal  
 भय (भी) *v* to fear  
 भार *m* burden  
 भारिया (भार्या) *f* wife  
 भास (भाष्) *v* to speak

भासा (भाषा) *f* speech, words  
 भिद् (भिद्) *v* to break  
 भीषण (भीषण) *adj* terrible  
 भुवण (भुवन) *n* world  
 भुज (भुज्) *v* to eat  
 भूव (भूप) *m* king  
 भूषण (भूषण) *n* ornament  
 भोग *m n* pleasure  
 भोगसमर्थ (भागसमर्थ) *adj* able  
 to enjoy  
 मार्ग (मार्ग) *m* way  
 मर्त्यु (मृत्यु) *m* death  
 मज्ज (मद्य) *n* wine  
 मज्जापा (मर्यादा) *f* limit  
 मण (मनस्) *n* mind  
 मणुस्स (मनुष्य) *m* man  
 मय (मृत) *p p* dead  
 मयर्द (मकरद) *m* juice  
 मलिण (मलिन) *adj* dirty  
 महार (महत्) *adj* great big  
 महुर (मधुर) *m* bee  
 महुर (मधुर) *adj* sweet  
 महुरक्षण (मधुरत्व) *n* sweetness  
 मंगल *adj* auspicious  
 मंस (मांस) *n* flesh  
 मा *part* not  
 माण (मान) *m* pride  
 माणुसत्तण (मानुषत्व) *n* man  
 hood  
 माया *f* deceit  
 मायापिड (मातापितृ) *m* parents  
 मार *v* to kill  
 मास *m* month

माहण (ब्राह्मण) *m* Brahmin  
 मिय (सुग) *m* dear  
 मिलिय (मिलित) *p p* joined  
 मुख (मूर्ख) *m* fool  
 मुण (ज्ञा) *v* to know  
 मुस (मृषा) *adj* false  
 मुसा (मृषा) *adj* false  
 मुह (मुख) *n* face, head  
 मुहुत्तरेण (मुहूर्तांतरेण) *adv.*  
 after a moment  
 मुच (मुष्) *v* to drop to  
 release  
 मूल *n* root cause  
 मेह (मेघ) *m* cloud  
 मेहावी (मेघाविन्) *m* wise  
 मार (मयूर) *m* peacock  
 रक्ख (रक्ष्) *v* to protect  
 रज्ज (राज्य) *n* kingdom  
 रण्ण (अरण्य) *n* forest  
 रयणी (रजनी) *f* night  
 रवि *m* sun  
 रह (रथ) *m* chariot  
 रज्ज (रज) *v* to delight  
 राह् (रात्रि) *f* night  
 राह्दिष (रात्रिदिष) *n* day and  
 night  
 रायहस (राजहंस) *m* royal  
 swan  
 राया (राजन्) *m* king  
 रीय (क) *v* wander  
 रक्ख (वृक्ष) *m* tree  
 रूपविसेस (रूपविशेष) *m* beauty  
 रोग *m* disease



रोय (रुद्) *m* to lament  
 रुध *m* to be ashamed  
 रुद्ध (रुद्ध) *p p* obtained  
 रुपा (रुता) *f* creeper  
 रुह (रुम्) *v* to get  
 रुहु (रुधु) *ind* quickly  
 रुभ (रुम्) *v* to covet  
 रोग (रुक्) *m* world  
 रोग (रुभ) *m* greed  
 रुघ (रुध) *m* tiger  
 रुच (रुच्) *v* to go  
 रुच्छ (रुत्) *m* child  
 रुच्छ (रुम्) *m* tree  
 रुद् (रुम्) *v* to increase  
 रुण (रुन्) *n* forest  
 रुण (रुन्) *v* describe  
 रुद्धावणय (रुद्धावणय) *n* birth ceremony  
 रुष्पीहय *m* cātaka bird  
 रुय (रुयस्) *n* word  
 रुय (रुत्) *m* vow  
 रुय (रुय्) *v* to speak  
 रुयण (रुयन्) *n* word  
 रुयस (रुयस्) *m* friend  
 रुरे *ind* better  
 रुराग (रुराक्) *m* wretched man  
 रुरिष (रुय्) *v* to shower  
 रुल्लह (रुल्लभ) *adj* dear  
 रुत्त (रुत्) *v* to live  
 रुह *v* to carry  
 रुह (रुय्) *v* to kill  
 रु *ind* or

रु *v* to blow  
 रुणर (रुनर) *m* monkey  
 रुयस *m* row  
 रुयि *n* water  
 रुयि (रुयि) *f* well  
 रुयस (रुयस्) *n* year  
 रुयस (रुयस्) *m* country  
 रुयि (रुयि) *f* disease  
 रुयल (रुयल) *adj* abundant  
 रुयि (रुयि) *v* to be  
 रुयि (रुयि) *f* knowledge  
 रुयि (रुयि) *v* control  
 रुयि (रुयि) *m* modesty  
 रुयि *n* wealth  
 रुयिणम् *v* to change  
 रुयिणम् (रुयिणम्) *p p* de-  
 corded  
 रुयि (रुयि) *m* to bloom  
 रुयि (रुयि) *m* thought  
 रुयिण (रुयिण) *n* poison  
 रुयि (रुयि) *m* dejection  
 रुयि (रुयि) *adj* extensive  
 रुयि (रुयि) *m* fate  
 रुयि (रुयि) *p p* past  
 रुयि *m* hero  
 रुयि *adj* brave  
 रुयि (रुयि) *n* energy  
 रुयि (रुयि) *m* physician  
 रुयि *f* time  
 रुयि (रुयि) *v* to cut  
 रुयि (रुयि) *m* to be able  
 रुयि (रुयि) *m* Sanskrit  
 रुयि (रुयि) *m* honour

सङ्कार (सङ्कारय) *v.* to honour  
 सङ्करा (शङ्करा) *f.* sugar  
 सङ्गा (स्वर्ग) *m.* heaven  
 सत्तरे (सप्तति) seventy  
 सद्यु (शत्रु) *m.* enemy  
 सथ (सार्थ) *m.* caravan  
 सत्य (शस्त्र, शस्त्र) *n.* weapon,  
 science  
 सङ्घ (शब्द) *m.* sound  
 सङ्घि (सार्थम्) *ind.* with  
 सप्य (सर्प) *m.* serpent  
 सप्यि (सर्पिस्) *n.* ghee  
 सफल *adj.* fruitful  
 समग (समग्र) *adj.* whole  
 समजिण (समार्जय) *v.* to ac-  
 quire  
 समण (भ्रमण) *m.* monk  
 समणवस्त्र (भ्रमणवस्त्र) *m.* monk's  
 garment  
 समय *m.* time  
 समावर (समाधत्) *v.* to per-  
 form  
 समासेन (समासेन) *ind.* briefly  
 सर *v.* to move  
 सय (शत) hundred  
 सय, सुय (स्वप्) *v.* to sleep  
 सवण (धवण) *n.* hearing, ear  
 सव्य (सर्व) *pro.* all  
 सङ्वाउय (सर्वाङ्ग) *n.* whole  
 ससुरकुल (शशुरकुल) *n.* house of  
 the father-in-law  
 सन्देह *m.* doubt

संपद् (संप्रति) *adv.* now  
 संपादिय (संपादित) *p p.* ac-  
 complished, fulfilled  
 संभव *v.* to arise  
 संसगि (संसर्ग) to contact  
 संसार *m.* worldly life  
 साम *m.* conciliation  
 सामि (स्वामिन्) *m.* master  
 साक्षा (शास्त्रा) *f.* school  
 साक्षा (शास्त्रा) *f.* branch  
 साधारण (साधारण) *adj.* common  
 साधु (साधु) *m.* sage  
 साधु (साधु) *adj.* good  
 सिक्ख (सिद्ध) *v.* to learn  
 सिग्घ (शीघ्रम्) *ind.* quickly  
 सिद्ध *m.* liberated soul  
 सिद्धि *f.* liberation  
 सियाल (शुणाल) *m.* jackal  
 तिर (शिरस्) *n.* head  
 सिलोग (श्लोक) *m.* verse  
 सिहर (शिखर) *n.* top  
 सिच (सिच) *v.* to sprinkle  
 सिंह *m.* lion  
 सीयल (शीतल) *adj.* cool  
 सील (शील) *n.* good conduct  
 सुकयं (सुकृतं) *ind.* well done  
 सुक्कद्ध (शुष्ककाष्ठ) *n.* dry wood  
 सुण (श्रु) *v.* to hear  
 सुत्त (सूत्र) *n.* thread, passage  
 सुद्ध (शुद्ध) *adj.* pure  
 सुपत्त (सुपात्र) *n.* fitting man  
 सुपुरिस (सुपुरुष) *m.* good man  
 सुबद्ध *adj.* abundant

सुमिण (स्वप्न) *n m* dream  
 सुमिणसरय (स्वप्नशास्त्र) *n*  
     science of dream  
 सुय (सुत) *m* son, *p p* heard  
 सुयण (सुवन) *m* good man  
 सुवण्ण (सुवर्ण) *n* gold  
 सुशील (सुशील) *adj* of good  
     conduct  
 सुह (सुख) *n* happiness  
 सुहसुहेण (सुखसुखेन) *adv*  
     happily  
 सुखी (सुखी) *adj* happy  
 सुवर *adj* beautiful  
 सेत (सेतु) *m* bridge  
 सेह (अह) *adj* superior  
 सेग (श्वेन) falcon  
 सेना (सेना) *f* army

सेव *v* to serve  
 सेवा *f* worship  
 साग (शोक) *m* grief  
 सोयणिज (शोचनाय) *adj*  
     lamentable  
 हण (हन्) *v* to kill  
 हथ (हस्त) *m* hand  
 हर (ह) *v* to take away  
 हव (भू) *v* to become  
 हस *m* swan  
 हाव (हा) *v* weaken  
 हास *m* mockery  
 हिरण (हिरण्य) *n* gold  
 हियव (हृदय) *n* heart  
 हिंसग (हिंसक) *adj* harmful  
 हो (भू) *v* to become

Eye नयण *n* चक्षु *n*

Fade क्लिप्त *v*

Fall पड *v*

Family कुल *n* कुटुंब *n*

Fast सिग्ध *adj*

Father पिता *m* पणय *m*

Fault दोस *m*

Flesh मस *n*

Flower पुष्प *n* कुसुम *n*

Fly उड्डे *v*

Fight लुस *n*

Fire अग्नि *m* जलण *n*

First पदम

Fish मत्स्य *m*

Five पच

Follow आपर *v* अनुसर *v*

Food भक्ष *m* अन्न *n*

Fool बाल *m* मुक्ख *m*

Foot पाद *m* चलण *m*

Forest वन *n* रण्य *n* कतार *n*

Form रूप *n*

Forsake च्य *v* जहा *v*

Forty five पचयालीस

Free मुच *v*

Frighten भीह *v*

Garden उजाण *n*

Garland मा *f* हार *m*

Get रह *v*

Gift दान *n*

Girl कन्या *f*

Give दे *v*

Give birth पस्य *v*

Go गच्छ *v* वच *v*

God ईसर *m* देव *m*

Golden सुवर्णमइय *adj*

Good deed सुकम्म *n*

Goodness सील *n* सुसहाव *m*.

Grasp गेण्ह *v* जाण *n*

Greek जवण *m*

Green हरिय *adj*

Hand हथ *m* कर *m* पाणि *m*

Happiness सुह *n*

Head सिर *n* सीस *n*

Heat उग्हा *f*

Heaven सग *m* सुरलोय *m*

Help साहज *n*

Hero वीर *m*

Hide निगूह *v*

Himself अप्पा *m* सय *adj*

Honour पूय *v* सकार *v*

Honourable अरहणिज पूयणिज *adj*

Horse आस *m* तुरंगम *m*

Household गिह *n* गेह *n* घर *n*.

Housholder गाहाबइ *m*

सावय *m*

Hundred सय

Hungry छुक्षि *adj*

Hunter वाह *m*

Hurt हिस *v* हण *v*

Inviolable अनुलुघणिज *adj*

Jackal सियाल *m*Jewel रयण *n* मणि *m*Kill हण *v* मार *v*King निव *v* भूव *m* राया *m*Kingdom रज *n*Know जाण *v* मुण *v*Knowledge नाण *n*Lament सोय *v* विलव *v*Lamp दाब *m*Leader नेया *m*Leaf पण *n* पत्त *n*Leave च *v* चडा *v*Liberated सिद्ध *adj*Liberated सिद्धि *f* मोक्ष *m*Light पलीव *v*Lion मोह *m* सिंह *m*Live जिय *v* वस *v*Living being पण *m* = जीव *m*Long दाह *adj*Lost पण्ड *adj*Lump of gold सुवण्णसण्ड *m*Maid कथा *f*Man नर *m* मणुस्स *m*Many बहु *adj*Meaning अर्थ *m*Merit पुण *n* गुण *n*Meritorious पुण *adj*Mind मण *n* चित्त *n*Minister अमत्त *m* मन्त्रि *m*Misdeed दुक्कय *n* पावकम्म *n*.Misery दुक्ख *n*Monk समण *m* साहु *m*अणगार *m*Monkey वाणर *m* कइ *m*Month मास *m*Mother माया *f* जणणी *f*Motto वयण *n*Move सर *v*Nectar अमय *n*

Never न कया वि

Nine नव

Non violence अहिंसा *f*.Northern उत्तरिह *adj*Obedience आणाकरसन *n*Ob y आर्ण पाल *v*Obstacle दिग्घ *n* अतराय *m*.Obtain पाव *v* पाडण *v*Occasion परीण *m* समय *m*Ocean सागर *m*Omniscience केवलनाण *n*Omniscient केवलनाणि *m*

One एव, एक

Order अण *f*Outside बाहि *adv* बहिया *adv*.Palace पासाय *m*Parants अम्मापिड *m*Path मग्ग *m*Peace संति *f*Penance तप *m*

Penny काहावण <i>m</i>	कवडिया <i>f</i>	Rope रज्जु <i>f</i>
People जन <i>m</i>	लोग <i>m</i>	Run घाव <i>v</i>
Perform कर <i>m</i>	तथ <i>v</i>	
Person जन <i>m</i>	मनुस्स <i>m</i>	Salutation नमो <i>ind</i>
Philosopher तत्तविड <i>m</i>		Salute नम <i>v</i>
Physician वैद्य <i>m</i>		Same तं चिय
Pious धम्मिय <i>adj</i>		Say भण <i>v</i>
Pleasure भाग <i>m</i>		School साला <i>f</i>
Poet कइ <i>m</i>		Scriptures आगम <i>m</i>
Poor man दरिद्र <i>m</i>	निखण <i>m</i>	See पास <i>v</i>
Possible सक <i>adj</i>		See पास <i>v</i>
Power बल <i>n</i>		Self control संजम <i>m</i>
Powerful सूर <i>adj</i>	बलव <i>adj</i>	Serpent सप <i>m</i>
Practise भावर <i>v</i>		Servant किकर <i>m</i>
Praise धुण <i>v</i>	पसस <i>n</i>	Serve सेव <i>v</i>
Preach भाइक्ख <i>v</i>	कह <i>v</i>	Show दस <i>v</i>
	उवइस <i>v</i>	Sing गाय <i>v</i>
Preceptor भावरिय <i>m</i>		Sink निवुड <i>v</i>
Pride गर्व <i>m</i>		Say कह <i>n</i>
Principle तत्त <i>n</i>		Slowly सणिच <i>adv</i>
Produce विडव <i>v</i>	उप्पाव <i>v</i>	Son पुत्त <i>m</i>
Punish दण्ड <i>v</i>		Song गीह <i>n</i>
Pupil सीस <i>m</i>		Speak वय <i>v</i>
		Stand छिड <i>v</i>
Question पण्ह <i>m</i>	पसिण <i>v</i>	Steal चोर <i>v</i>
		Stuck लग <i>v</i>
Rain पाठस <i>m</i>		Stolen चारिय <i>p p</i>
Relative माइ <i>m</i>	नियम <i>m</i>	Strength बल <i>n</i>
Religion धम्म <i>m</i>		Strong दद <i>adj</i>
Respect सम्मान <i>v</i>		Student भवेपासी <i>m</i>
Return पछागए <i>v</i>	पडिणिपव <i>v</i>	Study पढ <i>v</i>
Reward पाहुन <i>n</i>		Suffer सह <i>v</i>
Rogue सड <i>m</i>		Sweet मधुर <i>adj</i>
		Sword असि <i>m</i>

Take लेण्ड *v.*  
 Teach सिक्खाव *v.*  
 Teacher आयरिय *m.*  
 Temple देवडल *n.* आर्ययण *n.*  
 Ten दस  
 Theatre नटसाला *f.*  
 There तय *adv.*  
 Thicket गहज *n.*  
 Thief चोर *m.* तक्कर *m.* सेण *m.*  
 Think चिंत *v.*  
 Thinking विचार *m.*  
 Thirsty पिवासिय *adj.*  
 Thirty तिस  
 Thirty-six छत्तीस  
 Thread सुत *n.*  
 Throw खिच *v.*  
 Time बेला *f.* समय *m.*  
 Touch फंस *v.* कास *v.*  
 Town नगर *n.*  
 Travel पयस *v.*  
 Tree दक्ख *m.* पायव *m.*  
 Truth सच *n.*  
 Try जय *v.* उज्जम *v.*  
 Twenty four चउबीस  
 Twenty seven सत्ताबीस

Understand जान *v.*  
 Universe जव *n.*  
 Use उवयोग *m.*

Valuable महग्व *adj.*  
 Vanquished पराइय *p.p.*  
 Venerable मयवं  
 Village गाम *m. n.*  
 Virtue गुण *m. n.*

Wait upon उवहा *v.* सेव *v.*  
 Want इच्छ *v.*  
 Warrior जोह *m.* खतिय *m.*  
 Water जल *n.*  
 Wealth धन, संपदा *f.*  
 Wealthy धनिय, धनवंत *adj.*  
 Weapon सतय *n.*  
 Wicked दुह *adj.*  
 Wicked man दुज्जन *m.*  
 Wife भारिया *f.* मज्जा *f.*  
 Wine मज्ज *n.*  
 Wind वाड *m.* भजिल *m.*  
 Wise man बुह, मेहावि *m.*  
 Wish इच्छ *v.*  
 Without बिना  
 Whole सम्म *adj.* समग *adj.*  
 Wood दाह *n.* कहु *n.*  
 Word सर *m.*  
 World जय *n.* लोम *m.*  
 Worldly life संसार *m.*  
 Worship पूव *v.* भव *v.*

Year वास *m.* वरिस *n.*  
 Young तरुण *adj.*  
 Younger कणिद्वयर *adj.*

## EXPLANATORY INDEX

The figures refer to sections

**Abhinīṣṭa** (*abhinīṣṭhāna* im-  
plosion, incomplete arti-  
culation) 50

**Ab Ablative**

**Ablative** (*pañicamī*) sing  
forms of 153, uses of 380 f  
of starting point 380, of  
continuous action 380, of  
origin 381, of motive 381,  
of comparison 382, with  
verbs 383, w nouns 384,  
w adverbs and preposi-  
tions 385, identical with  
Ins 386, place of 489,  
Ab compound 509

**Ablaut** (vowel gradation the  
variation of vowel in dif-  
ferent forms of the same  
word due to former  
accentual conditions) in  
Sk 109 Cf *Gṛ̥ṣa*, *Vṛ̥ddhi*,  
*Samprasaraṇa*.

**Absolute use of Inst** 372, of  
Genit 393, of Loc 402

**Accent** (*svara* musical ac-  
cent, pitch, intonation,  
variations in the pitch of

the voice by the increase  
or decrease of vibrations  
of the vocal cords, mark-  
ed by ' on the vowel of the  
accented syllable) 11, 107,  
initial 23, 109 penultimate  
109, effects of 121 f pro-  
ducing contraction 130,  
on the thematic vowel 123,  
shifting of 11, 109, words  
without accent 139

**A Accusative**

**Accusative** (*dvivīṣṭā*) for  
Nom 351, uses of 352 f  
w verbs of motion 353,  
double 354, cognate 355;  
of time and place 356, w  
verbal nouns 357, produc-  
ing adverbs 358, place  
of 486, Acc compound  
509

**Active** (where the subject is  
not interested in a person-  
al manner) Cf *Parasmai-*  
*pada*

**Adjective** (*vīśeṣaṇa*) agree-  
ment of 193, Fem 187,



as past pass. part. 208;  
 as present part. 229;  
 Fem. in -ī 242; in  
 -ṇī 242; possessive  
 279-280; of the value of  
 potential part. 282; its  
 origin 282; comparative  
 and superlative degrees of  
 284; numeral 314;  
 agreement of 337; w. Inst.  
 370; w. Dat. 379; w.  
 Gen. 389; w. Loc. 400;  
 place of 482; forming  
 compound 507; as the  
 first member of a com-  
 pound 511; as second mem-  
 ber of a comp. 511, as  
 both members of a comp.  
 511; in a comp. 514.

Adverb (*kṛtyāviśeṣaṇa*) as  
 present part. 228, numeral  
 315; of place 319; of time  
 320; of manner 321; ori-  
 gin of 322; suffixes of  
 322; from Acc. 358; from  
 Inst. 386; from Dat. 376;  
 w. Dat. 379; from Abl.  
 386; from Gen. 394; from  
 Loc. 403; place of 495;  
 as first member of comp.  
 511; 514; as comp. 515;  
 phonetic change in 73.

Affricative (a consonantal  
 combination of explosive  
 and homorganic fricative  
 forming one sound unit;  
 Sk. c. j.) 5.

Agreement (*sāmānādṛśharāṇ-  
 ya*, concord, congruence;  
 the formal similarity bet-

ween two words as regards  
 gender, number, case and  
 person) 329; causes of its  
 break 329; of subject and  
 predicate 330; of substan-  
 tive and adjective 337.

Alphabet (*varṇasamānāya*)  
 6.

ALSTON L. (*Apabhraṃśa-  
 studien*. Leipzig 1937.)  
 173; 189; 235; 237.

Alternance (phonetic changes  
 by which closely connect-  
 ed words, which formerly  
 had the same or prac-  
 tically the same sound,  
 become more or less  
 differentiated in sound)  
 between long vowel and  
*anusvāra* 127.

Alveolar (*dantamūlya*:  
 sound produced by con-  
 tract of the tongue with  
 the teeth ridge called  
 alveoli) 5; *ṇ* becoming  
 alveolar 32.

AMg. Ardha-Māgadhī 1. f.  
*Anunāsika* (a nasal vowel or  
 a consonant) 6; pronuncia-  
 tion of 7; in Masc. nouns  
 148, in Neut. nouns 216.

Analogy (the similarity of  
 meaning of two words pro-  
 ducing a corresponding  
 similarity of sound) in no-  
 minal forms 153; in class-  
 es of verbs 178; in de-  
 clension 189; 200; 201;  
 216; in pronouns 226; in  
 forms of present active

part 228, in forms of imperative 235, in second person pronoun 238, doubling by 123

Analytical construction for Acc 359

Anaptyxis (*svarbhakti* the development of a sound as a glide between two other sounds) 65, 117, in passive 265, in gerund 249

Ant *Antagadadasao* ed Dr Vaidya

Antithesis (contrast between two statements) 468

*Anudatta* (grave accent) 121

*Anustāra* (after-sound') 6, pronunciation of 7, for nasal 66, replaced by *paraivarṇa* 82, for a long vowel 127, in declension 148, analogically extended 154 216, 226

Aorist (*luṅ adyatani* morphologically a theme which admits of only secondary inflections in the indicative and semantically originally expressing a perfective action like that of 'find') forms of 204 205, injunctive forms of 235

Apabhramśa 41, forms of verbs in 179, of nouns 188

the other in some particular or explains it further) place of 483, in comp 514

Archaism (older formation) vocabulary 14

Ardha-Māgadhī 1, language 1, name of 1, canon in 2, preserving older aspects than Sk and Pāli 91

*Ārja* (= AMg) 2

Article, substitute for 328; origin of 328, in canonical prose 328

Articulation, mode of (*prayatna*) 5, place of (*sthana*) 5, change of place of 24, retroflex (*prativeṣṭita* a sound articulated with the tip of the tongue turned up and back towards the palate) 31

Aśoka inscriptions of 42

Aspect (Aktionsart nature of the action denoted) of the verb 160

Aspirate (*usman*) a sound containing the sound (*h*) 5, 6, nasal 15, aspiration of initial consonants 22, loss of aspiration 23, of medial consonants 37, loss of 38 influence of 38, absence of 79, followed by nasal 87, by semi-vowel 91, by liquid 94, free nature of 30

- principle of 57; regressive III; 64; 76; 83; 95; progressive 63; 67; violation of the rules of 97; of vowels 111; of *y-* 249; 277.
- Association causing change of gender 185.
- Āsvaghoṣa 42.
- Asyndeton (coordination or subordination without the use of a particle) 464; 473.
- Athematic (verbal forms or verbs without the thematic vowel which was originally *e/o* (Sk. *-a*), in Sk. all the conjugations except the 1st, 4th and 6th, all of which have a theme in *-a*) ending of imperative 237; conjugation 168.
- Ātmanepada (medial action in which the subject is personally interested) forms of 161; in passive 161; of aorist 204.
- Augment (The vowel *-a* (*a*) placed before a verbal form to express the meaning of a past action) 205.
- Aup. *Aupapāṭikarūtra* ed. Leumann.
- Austro-Asiatic languages 25
- Av Avestā
- Avagraha 12
- Ayay.bhāva (adverbial) comp 515.
- Ay. *Ācārāṅga* ed. Schubring
- Back vowel 5.
- Bahuvrīhi* (possessive) comp. 514.
- Bases of nouns, strong, weak, extended 151; of Neuter nouns 175, of Fem. nouns 186; of Mas. nouns 198; weak 294; of verbs 166; thematic 166; athematic 168; of future 218; special base of future 222.
- Bhag. *Bhagavatīśūtra* (*Yyā-khyāprajñapti*).
- Binding vowel (*ī*) in past passive part. 208, dropping of 217; 219; origin of 219; in gerund 249.
- Bloch J. (*La formation de la langue marathe* 1920; *Some Problems of Indo-Aryan Philology* 1929; *L'indo-aryan du veda aux temps modernes* 1934) 32; 49; 101; 110, 116; 121; 123; 154, 173; 189; 204; 227; 235; 247.
- BRUGMANN K (*Kurze Vergleichende Grammatik der Indogermanischen Sprachen* 1904) 101.
- [*ç*'] = palatal fricative like *ch* in German *Bücher*; original value of Sk. *ś*
- Case (*vibhakti*) loss of Dat. 147.
- Causal (*ṇic*, *kārita*) 177; origin of 177; formation of 255, 256; forms of 257-use of 438; 439.

- Cerebral (*mūrdhanya*) 6, softened 31, aspirated 37, influence of 39, origin of 39, opened 41
- Cerebralisation (change to a cerebral sound) spontaneous 24, 32 38 dependent 39, in past passive part 39, 72, due to *r-* 74, of groups 96, in Rgveda 74
- Clause, place of additional 500
- Commentaries, on Jain canon 1, on Pali canon 1
- Compound (*samasa*) words 152 501 f copulative, determinative possessive, adverbial 502, of quarters 514, with *ādi* etc 541
- Comparison with Inst 372, with Abl 382
- Conditional (*lyn*, *krtyāti-patti*, *samketa*) 444
- Conjugation (*ṭiganta*) 162, derivative 163, change of 167
- Conjunct (*samyoga*) of three consonants 86, 89, initial 99, simplification of 118
- Conjugation 325
- Consonant (*vjañjana hal*) 5, 6, pronunciation of conjunct 7, changes of 16, initial (*ādya*) medial (*madhyama*), final (*antya*) 17, changes of initial con 18, 19, 20, 21, initial con of a compound 26, medial 28 f preserved 29, becoming *-h* 30
- voiced 42, final 50 f conjunct 54 f doubling of 56; effect of a neighbouring con 112, to avoid Sandhi 144
- Construction (*prajoga*) active and passive 210, active replacing passive 336
- Contamination (mixing of two forms) of verbal forms 204, in pronominal forms 226, in forms of potential 247, of words 38
- Co-ordination 464 f with demonstrative pronoun 465, by particle 466
- D Dative
- Daṇḍa* 12
- Das *Dalavaiśikalīkāsūtra* ed. Abhyankar
- Dative (*caturthī*) forms of 153; uses of 373 f of advantage 374, of purpose 375, adverbial 376, predicative 378, with nouns 379, place of 488, Dat Compound 509
- Declension (*subanta* the system of modification of noun, adjective or pronoun to express syntactical relations) of Masc nouns in *a* 154, of Neuter nouns in *a* 174, of Feminine nouns 184, origin of Fem 189, Masc Neu in *-s*, *-u* 197, its origin 201; Neu in *-s*, *-u* 215, its origin 216, Fem in *-s*,

- u 232; Fem. in -ī, -ū 241; consonantal 287; of *r* 288; of Fem in *r* 291; of -*n* 292; 293; of -*t* 294; remnants of consonantal decl. 295.
- Denominative (*pratyaya-dhātu, nāmadhātu*) 177; 282; formation of 301.
- Dental (*dantya*: sound produced by the tongue articulating by approaching or touching the upper teeth) 5, 6; becoming palatal 24; becoming cerebral 24; aspirated 37; not cerebralised 40; opened 41; sound of -*r* 44.
- Derivatives, primary (*Art.* from the root directly) 152; 187; of Fem nouns 234; secondary (*taddhita*: from a primary derivative) 152; nominal 279 f
- Desiderative (*tan*: expressing desire) forms of 302.
- Devoicing (losing voice) 166.
- Dialectal changes of -*r* 101.
- Diphthongs (*sandhyakṣara* a combination of two vowel sounds to form one syllable) of Sk. 104; two-fold development of 105; 106; which two similar sounds are made dissimilar to each other) 25; 40; of vowels 111; of -*p* 256.
- Disyllabic (having two syllables) 166.
- Dravidian languages, influence of 38; of D. origin 43; borrowal from 49.
- Drandra (copulative) comp. 503 f *staretara* 504; *samādhāra* 505; of adjectives 506.
- Drugs comp. 512.
- [*dz*] a sibilant sound like *blartha j* before back vowels
- [*dz*] a sibilant sound like Sk. *j*, [a] a neutral vowel like Eng. *ish* above.
- Epic, language 1; usage of verb in 192
- Enclitic (a word forming an accentual unit with the preceding word) 139.
- Erz. *Augewählte Erzählun-* gen ed Jacobs 1886.
- Etymology (dealing with the origin of words) popular 14; 123.

- 187, Fem base of present part 227
- Final, protracted (*pluti* lengthening of a vowel sound at the end of a word) 153, in Sk 50
- Fricative (sound produced by the friction of the air passing through a narrow passage of the speech organs) 5, labio-dental 34, unvoiced 41, becoming stop 47
- Front vowel 5
- Future (*īṣṭi*, *bhaviṣyanti*) formation of 217, base of 218, second formation of 219, forma of 221, irregular formation of 222, use of 425-429
- [ġ] = [g̃] a palatal voiced stop different from the usual palatal series of Sanskrit
- G Genitive
- GEIGER W (*Pali Literatur und Sprache* 1916) 24, 73, 109, 110, 154, 189, 204, 247
- Gemination (*dvish dvirbhava*, doubling of consonant) of -r 89, of consonants 110, 123, geminated *ṇṇ* 32
- Gender (*linga*) 145, in Prakrit 145 change of 145, 150, 175, 185, 198, 216, 234, of a compound 504, 505
- Generalisation of meaning 14
- Genitive (*ṣaṣṭhi*) uses of 387 f with verbs 388, w. adjectives 389, for Dative 390, w. adverb 391, of time 392, absolute use of 393, place of 490, place of G absolute 491, Gen. compound 509
- Germanic, initial accent in 121
- Gerund (*kṛva*) formation of 248, origin of 249, uses of 250, 453, 458
- Glide (a transitional sound produced by the vocal organs moving from the articulation of one sound to that of another in speech) 85
- Grade full (form having the vowel of the accented syllable) 166
- GRAY L. (*Observations on middle Indian Morphology* Bulletin of the School of Oriental Studies 1936) 178, 189, 204, 247
- Greek sound of *z* 20, *peuthamai* 23, *stizo* 23, *dachinabadēs* 30, 41, *telikoz* 43
- GRIERSON G (*On the Modern Indo Aryan Vernaculars*) 44
- Gujarati sound of -*n* 32, 41
- Guna in roots 256
- [ġ] voiced *h* sound as in Sk. *ha*

Haplology 125

Heteroclite (made of different declensional schemes) pronoun 299

Hc Hemacandra

Hemacandra (*Prakrit Grammar* Ed Pischel) 2, on conjuncts 57, on -y- *iruti* 23, on Apabhramśa 42

Hiatus (absence of Sandhi) 129

[i] open -i- sound like English *pin, think*

[j] phonetically identically with [i]

I Instrumental

I-E Indo European 166, 226, 256

II Indo Iranian

Imperative (form of order, *lot, pañcamī, ājñā*) formation of 235 conjugation 236, uses of 430 432

Imperfect (*lan hyastani, an adyatanabhuta* a present action transferred into past) forms of 205

Impersonal (*bhave*) 278, 209.

Indicative (expressing a fact) as imperative 237

Infinitive (*tumanti* a form of the verbal noun felt as independent of the verb) termination of used for Gerund 249, formation of 258, Vedic 259, use of 260, 459-462

Infix 4

Inflection 4

Instrumental (*tyāyā*) plural as Loc 188, of the subject 209, uses of 360 f sociative 360, of means 361; of agent 362, of reason 363, of mode of action 364, of time 365, of space 366, of characteristic 367 forming adverb 368, w. verbs 369, w nouns 370; of prohibition 371, of comparison 372, absolute use of 372, place of 487, Inst compound 509

Intensive (*yan, carharita*: expressing repeated action) forms of 303

Interchange of -v- and -b- 34, of liquids 44, in Sk 44, of semivowels 45, between -m and -v- 47

Intervocalic (placed between two vowels)

Intransitive (*akarmaka*) 209, 352

Iranian, *atati* 38, i- sound 39, 41, liquids in 44, treatment of conjuncts in 55, r- sound in 100

Iterative (a verbal form expressing repeated action)

[j] the sound of y in English *yes*, Sk -y German *ja*  
JACOBI H (Introductions to the editions of *Bkavīṣṭa kaha* and *Saṃskumara caru*) 23, 121, 131, 135, 247

JOHANS'ON 2

Jain Canon 1, Jain Māhārāṣṭrī 2 Mass 28 scribes 112

JAIN II (Phonology of Punjab 1934) 32

[k] = [k̠] unvoiced palatal stop differing from Sk c

Kap Kalpasūtra ed Schuberling

Karmadharaya (appositional) compound 511

Kum Kūmarapalapratibodha ed Jinvijaya

L. Locative

Labial (oṣṭhya sound produced by the contact of the lips) 5, 6, aspirated 37

Labio-dental (dantoṣṭhya sound produced by the lower lip and the upper teeth)

LASSEN 235

Lateral sound (sound produced by allowing the air to escape on one or both sides of the tongue with its tip in contact with the palate)

Latin, accent in 121, syllabic division in 118, *ita* 113

Lengthened grade (vṛddhi) a form showing vowel lengthened to compensate the loss of a following vowel)

Liquid (a lateral, rolled or a

trilled sound) (*antastha*) 6, followed by mute 74; by nasal 85, by sibilant 93, conjunct of 92

Locative (*īpṭamī*) 147, sing in AMg prose 149, sing. from Sk 200, uses of 395 f place of 396, for Acc. 396, partitive 397 w. verb 398, w noun 399; for infinitive 399, w adjective 400, of time 401; absolute use of 402, for Inst 403, of place 492; Loc compound 509, confused with adverb 115

Loss (*lopa*) of mute 30, of final consonant 51, of one member of the conjunct 57, of vowel 123

Low grade = weak grade

Māgadhī language 2 *niruttī* 2

Māgadhism 25, 44

Māhārāṣṭrī works 32, special features of 42

Marāṭhī sound of = 75; rhythmic change in 107

Mārkaṇḍeya (*Prākṛtasarvasva*) on -y- *īruti* 28

Mas Masculine

Masculine (*pums*) nouns becoming neuter 175, becoming Fem 186, becoming Neuter 216 in s becoming Fem 234

Meaning (*artha*) changes of 14, differentiation in 77.



Media (*ghoṣavat*) voiced stop 5.

Medial (cf. *Ātmanepada*).

MEILLET A. *Introduction à l'étude comparative, des langues indo-européennes* 1924) 73.

Metaphor (a word denoting a thing which has similarity with its primary meaning) 14.

Metathesis (*varṇavṛtṭa*) 126.

Metrical length (length of a syllable due to a following conjunct) 107

MIA. Middle Indo-Aryan languages.

Mood (*artha*: a verbal form to express the subjective inclination with reference to the action like desire, intention, possibility etc.) imperative 235-237; potential 243-47.

Monosyllabic (having one syllable) roots 166

Morphology (*rūpaśiddhi*: system of inflections) 3.

Mute (*spṛṣṭa*: the same as a stop, plosive consonant) opened 41; becoming liquid 43; groups of 58; with nasals 63; followed by semi-vowels 68; 69; by liquid 71; by sibilant 75.

N. Nominative.

Nasal (*anunāsika*, *nāṅkya* :

speech sound in whose production the nasal cavity acts as a resonator) 5; vowels 5; sounds 6; opened 41; becoming *anuvāra* 52; followed by mutes 66; -ṅ- 81; two nasals 82; followed by semi-vowels 84; by liquid 85.

Nasalisation (change into or addition of a nasal sound) spontaneous 119; of final vowels 127.

Nay. *Nāyādharmakāṇḍo* Ed. of Āgamodaya Samiti.

Neu. Neuter.

Neuter (*napuṃsaka*, *klība*) becoming Mas. 150; of the past passive part 209; compound 505; 515.

Neutral vowel (= central vowels, formed by the middle of the tongue) 5.

NIA. New Indo-Aryan Languages.

Nir. *Nirayāvalīyādo* Ed. Dr. Vaidya

Nominative (*prathamā*) sing. in AMg. prose 149; sing. of neuter nouns in -a 160; plu. of Mas. Neu. 150; of the object 209; of the subject 209, uses of 349 f. of predicate 350; of apposition 350; with *itā* 351; in enumeration 351; disjunctive use of 351.

Noun (*nāman*) ending of Mas. 148; declension of 149;

- bases of 151, derivation of 152, endings of Neut 173, possessive 280, abstract 281, ending in -*y* 288, of agency, of relationship 288, 289, older forms of 289, 290, in -*n* 292, 293, in -*t* 294, w Inst 370, w Dat 379, w Abl 384, w Loc 399, as both numbers of a comp 511, w adj forming comp 514
- Number (*vacana*) 146, sing (*ekav*) dual (*dvav*) plu (*bahuv*) 146, agreement of 345 f in comp 512, as punctuation mark 12, confusion of 205
- Numeral (*sankhyā*) declension of 306-308, enumeration of 309, ordinal 310, fractions 311, multiplicatives 312, distinctives 313, adjective 314, adverb 315, in comp 316, agreement of 339
- Object (*karma*) 209, 352, logical 351, indirect 373, place of 486
- OIA Old Indo-Aryan languages
- Opening of stop 41, of sibilant 41, in future 219
- Optative (= Potential but expressing the aspect of wish) 247
- Orthography 3, of AMg. 8, of *n* 32, in Sk 73; for -*l* 43
- Orthocopy 3
- Paḍimatrā* (use of a stroke to mark the vowels *e* -*at* -*o* -*au* before the letter) 8
- Prāśāci language 42
- Palatal (*talavya* 'sound produced by the tongue against the hard palate') 5, ■ pronunciation of 7, becoming dental 24
- Palatalisation (change of a sound into a palatal one) 70, 249
- Pāli language 1, canon 1, interchange of semi-vowels in 45
- Pāṇini (*Aṣṭadhyaī*) 2, ■■, 43, 101, 118, 127, 149, 216
- Parasmaipada* (Cf active) 161
- Participle (*kṛdanta*) formation of past passive (*karmaṇi bhūta*) 206, use of 209, formation of present active (*kartari vartamāna*) 227, use of 229, present passive (*karmaṇi vartamāna*) 278, use of 274, past active (*kartari bhūta*) 275, future part 275, potential passive (*kṛtya*) 276, use of 278, uses of present part 440-444, of past part 445-450, in

- potential part 451-452,  
place of 493
- Particle (*niṣṭā*) w Inst 371,  
distinctive 467, of causal  
relation 469, conclusive  
470, negative (*nañ*) 471,  
*jaha* 474, *jāva* 476, *jai*  
477, place of 496, un-  
accented 498, as first  
member of comp 511, 514  
*sa* in comp 514, *st* as  
punctuation 12
- Passive (*karmayī*) formation  
of 263 irregular bases of  
264, forms of 266, use of  
267
- Past (*bhuta*) formation of  
203 origin of 204 uses  
of 421 to express prohibi-  
tion 423
- Pau *Paumacariya* ed Jacobi
- Perfect (*lit*, *parokṣa*) forms  
of 205
- Person (*puruṣa*) first (*ut-  
tama*) second (*madhyama*)  
third (*prathama*) 162  
confusion of 205
- Phonology (*varṇavivēda*) 3
- Phrase (*vakya*) 463 f
- PISCHEL R (*Grammatik der  
Prakrit-Sprachen* 1900)  
20 46 57 70 73, 75,  
77 97 102, 107, 110,  
120, 121 150 154 189,  
204 226 235, 246, 247  
248 279
- Pk Prākṛit
- Plosion lost 28
- Plu plural
- Plural (*bahuvacana*) base  
151, meaning of 162, for-  
sing 237
- Popular language 179, 188;  
suffixes of 279
- Potential (*lin*, *saptami vidhi*;  
expressing capacity) for-  
mation of 244, forms of  
245, mixed with impera-  
tive 245, origin of 247,  
participle of 276, uses of  
433-437
- Prakrit 1 2, words differ-  
ing from Sk 113
- Predicate (*vidheya*) agree-  
ment of 330, in Dat 378,  
place of 481
- Prefix (*upasarga*) 4, place  
of 497
- Preposition (*karmaprava-  
cāniya*) 323, w Acc etc  
323, w verbs (*upasarga*),  
324
- Pre Sanskrit 173 sounds 48,
- Present (*lat bhavanti*, *varṇa-  
mana*) conjugation of 165,  
178 190 191 origin of  
forms of 169, of *as* 170,  
uses of 416 f of general  
truth 417, for future 418,  
for past 419
- Preverb (prepositions used  
with the verb) 249
- Proclitic (word losing its  
accent and becoming own  
unit with the following  
word) 27
- Pronoun (*sarvanaman*) de-  
clension of personal 225,  
238 demonstrative (*dar-  
śaka*) 253, interrogative

- (*prāśarthaka*) 268, other 268 uses of 261-270 indefinite 269 demonstrative 289 299, 300 agreement of 341 use of personal 404-405 of demonstrative 406-415, of relative (*sambandhi*) 414, of interrogative 415, place of 484, relative in comp 514
- Pronunciation (*uccāra*) 7, of *v* 34 of palatal 64, of *Pk -cch* 75, of *-y* 35
- Prothesis (*adīvarāgama*) 120, prothetic *s* 23
- PRZYLUŚKI 25
- Punctuation 12
- [q] a velar sound like English *come*
- Quantity 10 syllabic 55
- [r] sonant sound of *r* (the same sign with *n*, *l*, *m*)
- [r̥] *r* preceded by a reduced vowel
- Reduplication (*abhyāsa*) repetition of a syllable or word) of roots 163, 166 168
- RENOU L. (*Grammaire Sanscrite* 1930) 282
- Rg Prāt *Ṛgveda Prātiśākhya*
- Rhythm ■ cause of lengthening 108, change due to 189, shortening due to 256
- Root (*ākhyāta*, *dhatu*) class
- ses of 163 of I conjugation 166, monosyllabic 166 of VI conjugation 166, 167, with nasal 167, with *-sko-* 167, of IV conjugation 167 dissyllabic 167, of III conjugation 168, dissyllabic 168, of V conjugation 168 of VII, VIII, IX, conjugation 168, of X Conjugation 177, athematic 192, III conj 192, of IX conj 192, nouns 242
- Rounded Vowels 5
- Rv *Ṛgveda*
- Ry *Rāyapasepiya*
- [ʃ] chuintant English sound of *ship* French *ch*
- [ʒ] phonetically identical with [ʃ]
- Sag *Sagarasuyakahāṇaya* Ed Ficke
- Samprasaraṇa 128, 249
- Sandhi 129 f vowel 130 in Sk 131 history of 131, of similar vowels 132, of consonants 142 f extension of *m* in 144 Sandhi-consonant 144
- Sanskrit, epic, classical, Vedic 1
- Sanskrit survivals in Loc sing 200 in past passive part, 207, in potential 246, in precative 246 in demonstrative pronoun 254, in causal 256, in comparative and superla-

- tive 284, in consonantal declension 289, 290, 292, 294, in Sandhi 140, 141, written Sandhi in Veda 129  
 Sauraseni 42  
 SCHUBRING (*Die Lehre der Jainas* 1935) 237  
 Semi vowels (*anvāṣṭha*) 5, 6, 34, origin of 67, conjunct of 88, followed by liquid 87  
 Sentence (*vākya*) 3  
 Sibilant (*uṣman* a hissing sound) 6, history of 19, becoming affricate 20, influence of 38, followed by mute 78, followed by nasal 86, by semi-vowel 89, by liquid 93  
 Siksā: 34, 35  
 Sing Singular  
 Singular (*ekavācana*) as plural 237, 245, comp 505, 515  
 Sk Sanskrit  
 \**sko* a theme building suffix called inchoative or inceptive  
 Sm *Samarāṅgacāhā* ed Jacob  
 SMITH II 24, 41, 204  
 Sn *Suttanipata*  
 Softening of tenues 22, of consonants 29, 42, of cerebrals 31  
 Sonant (*ghoṣavat*, a sound characterised by the presence of a voice) with sonant 62, 100, -r- 106, preservation of 29  
 Sounds 5, voiced, unvoiced 5, origin of *kṣ* 77  
 Specialisation of meaning 14  
 Sporadic change (change occurring in a few stray words in a language) 49.  
 Stem (*prātipadika*) 4  
 Stop (*spṛṣṭa* sound produced by a closure of the speech organs and characterised by a complete break in the air current) 5  
 Stress (marked by ' on the vowel of the stressed syllable in 11) Accent 109  
 Strong bases of the suffixes 280  
 Subject (*kartr*) agreement of 330, number of 330; place of 480  
 Subordination 473 f place of clause 499  
 Subjunctive 247  
 Substantive agreement of 327, more than one 339  
 Suffix (*pratyaya*) 4, forming nouns 152 of Fem nouns 187, of Masc 199, *ta* 208, *-ta* 208, *-na* 208, *-i* 227, *-anta* 228, *-māna* 228; *-āna* 228 *īna* 228, of gerund 249, of causal 256, of passive 265, of part 277, 280, *-ma* 282, *-ra* 283, *-ka* 283; of adverbs 322, *tha* 38  
 Sur *Surasundarīya* ed. Rājaviṣaya

Surd (*aghoṣa*) with a surd 59; with aspirate 69.

Sut. *Sūtrakṛtāṅga* ed Dr. Vaidya.

*Scarabhakti* 117; in Veda and Classical Sk. 117.

Syllable 5; 6; short and long 107; open 110; syllabic quantity 118; preservation of syllabic value 107; long syllable in verb 178; -aya- preserved 178; weakened 179; heavy by position (marked x) 131.

Syllabication, rules of 9; of mute and semi-vowel 73; of liquid and mute 74; of sibilant and mute 79; of mute and sibilant 118.

Syncope (*varṇalopa*) 124.

Syntax (*kāraṇa*) 3.

Tait. Prāt. *Taittirīya Prātiśākhya*.

*Tatpuruṣa* (determinative) comp. 508; *aluk* 510; *nañ* 511.

Terminations (*pratyāya*) from Mas. -a 148; of present 164; of Fem. (*stri pratyāya*); 183; of Mas. -i -u 196; of future 217; 219; of imperative 235; of potential 243.

Tenses (*kāla*) 160.

Tenuis (*aghoṣa*: a voiceless stop) aspiration of 23; becoming media 28.

Theme (base).

Thematic suffix 163; 167.

Thematization (change of an athematic stem into a thematic one by the addition of suffixes) of verbs 166; 168; of nouns 53; in Sk. 53.

Transference of meaning 14.

Transitive verb (*sakarmaka*) 209; 352.

[G] sound of Marāṭhī e before a back vowel.

TURNER R. L. 167.

[U] open -u- sound as in English *foot*.

U. *Uttarādhyayana* ed. Charpentier.

*Udātta* (accute) 121.

Unrounded vowel 5.

Upa. *Upāsahadaśāh* ed Dr. Vaidya.

Upapada compound 513.

[v] voiced labio-dental fricative.

V. Vocative.

Vaj. *Vajjālagga* ed Laber.

VARMA S. (*Critical Studies in the Phonetic Observations of Indian Grammarians* 1929) 76; 79.

Vas *Varudevahindī*

Vedic, Neu. plu. 173; forms of pronoun 226; forms of injunctive aorist 235; *tuvañ* 238; suffix -*teand* 281; dialect showing -r- 44; *stthā* 73; infinitive 259.

lar (*kanthya* sound produced by the tongue against the velum or soft palate) 5 6 aspirated 37

Verbal derivative in comp 513 image 4

Verb (*akhyata dhatu*) w Inst 307 w Dat 377 w Abl 382 w Gen 388 w Loc 398 place of 484

Vip *Vipakasutra* ed Dr Vaidya

*Visarga* 95 114

Vocabulary 3 of AMg 13

Vocative (*sambuddhi*) 147 forms of 153 place of 485 lengthening in 108

Vowel (*svara* ac) short (*hrasva*) long (*dirgha*) 5 6 pronunciation of 7 changes of 16 *udvrtta* 28 shortening of 107 lengthening of 108 weakening of 109 strengthening of 110 effects of neighbouring 111

*Vṛddhi* 110

*Vṛuti* 8 46

WACKERNAGEL (*Altindische Grammatik*) 23 40 43 101 /

Weakening of verbal forms 179 in noun forms 153 188 of final 200

Weak grade of verbs (form containing the vowel without accent) 208 in passive 265

Word-order 3 479 i

Word (*śabda pada*) *tatsama* 13 *tadbhava* 13 *dehi* 13 imitative 14 new formation of 14

*Yṛuti* 8 28 35

[z] voiced sibilant like English *rose*

[z] phonetically [z] as in English *pleasure*

Surd (*aghoṣa*) with a surd 59, with aspirate 69

Sut *Sutrakṣiṅga* ed Dr Vaidya

*Śvarabhakti* 117, in Veda and Classical Sk 117

Syllable 5, 6, short and long 107, open 110, syllabic quantity 118, preservation of syllabic value 107, long syllable in verb 173 *aya-* preserved 178 weakened 179, heavy by position (marked ×) 131

Syllabication, rules of 9<sup>th</sup>, of mute and semi vowel 73, of liquid and mute 74 of sibilant and mute 79, of mute and sibilant 118

Syncope (*varṇalopa*) 124

Syntax (*kāvaka*) 3

Tait Prāt *Taittirīya Prātiśākhya*

*Tatpuruṣa* (determinative) comp 508, *aluk* 510, *nañ* 511

Terminations (*pratyaya*) from Mas -a 148 of present 164 of Fem (*stri pratyaya*), 183<sup>1</sup>; of Mas -u 196, of future 217, 219, of imperative 235, of potential 243

Tenses (*kāla*) 160

Tenuis (*aghoṣa* a voiceless stop) aspiration of 23, becoming media 28

Theme (base)

Thematic suffix 163, 167

Thematisation (change of an athematic stem into a thematic one by the addition of suffixes) of verbs 166, 168 of nouns 53, in Sk 53

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Va; *Vajjālagga* ed Laber

VARMA S (*Critical Studies in the Phonetic Observations of Indian Grammatians* 1929) 76, 79

Vas *Varudevahindī*

Vedic, Neu plu 173, forms of pronoun 226, forms of injunctive aorist 235, *tuvam* 238, suffix *tvand* 281, dialect showing -r- 44, *ittha* 73, infinitive 259



- Velar (*kanthya*) a. sound produced by the tongue against the velum or soft palate) 5, 6; aspirated 37.
- Verbal derivative in comp 513; image 4
- Verb (*ākhyāta, dhātu*) w Inst 307; w Dat. 377; w Abl 382; w. Gen 388, w. Loc 398; place of 484
- Vip *Vipākaśūtra* ed Dr Vaidya
- Viśarga* 95, 114
- Vocabulary 3, of ANig 13.
- Vocative (*sambuddhi*) 147, forms of 153, place of 485, lengthening in 108
- Vowel (*īvara, ac*) short (*hrasva*) long (*dīrgha*) 5, 6, pronunciation of 7, changes of 16, *udvṛtta* 23, shortening of 107, lengthening of 108, weakening of 109, strengthening of 110, effects of neighbouring 111
- Vṛddhi* 110
- V-śruti* 8, 46
- WACKERNAGEL (*Altindische Grammatik*) 23, 40; 43; 101.
- Weakening of verbal forms 179; in noun forms 153; 188, of final 200
- Weak grade of verbs (form containing the vowel without accent) 208, in passive 265
- Word-order 3; 479 f
- Word (*śabda, pada*) *tatsama* 13; *tadbhava* 13, *deśa* 13, imitative 14, new formation of 14
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